The 1611 Holy Bible versus Unrighteous Men

To: ***"men, who hold the truth in unrighteousness"*** Romans 1:17

From: **All who** ***"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus"*** 2 Timothy 1:13

Date: ***"till I come"*** Revelation 2:25

Subject: ***"Their poison is like the poison of a serpent"*** Psalm 58:4

news.nationalgeographic.com/news/2007/12/photogalleries/biggest-cobra/

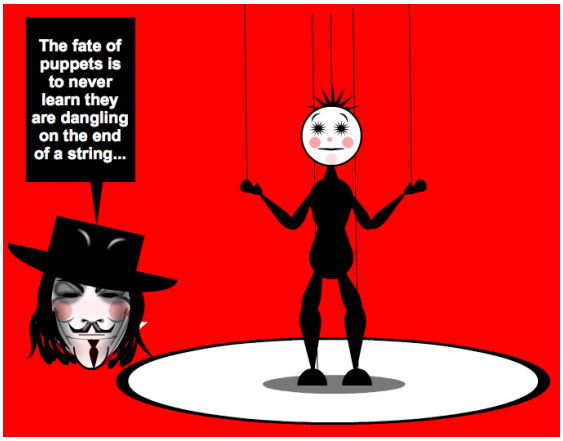
"They have sharpened their tongues like a serpent;
adders' poison is under their lips. Selah"
Psalm 140:3

Therefore for any and all under the banner of
"My name is Legion: for we are many" **Mark 5:9:**

The 1611 Holy Bible versus Papal Puppet Paul Peters

Introduction

Bro. John Davis of www.timefortruth.co.uk/why-av-only/ *Time for Truth!* received an email not long ago from a certain King James Bible-loathing and rabid papist by the name of Paul Peters, hereafter referred to as PPPP i.e. *Papal Puppet Paul Peters*.



stripgenerator.com/strip/638308/just-a-puppet-on-a-string/view/all/

PPPP's objections to ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible have centred on:

- Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible
- The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible
- The supposed error of the Reformation principle en.wikipedia.org/wiki/Sola_scriptura *Sola scriptura "by Scripture alone"*
- Disputed texts in the 1611 Holy Bible.

Bro. Davis had some brief exchanges with PPPP to which this writer made some contributions at Bro. Davis' invitation. The correspondence will follow with some annotations by this writer.

The purpose of this study is to show yet again ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible ***"like as a fire...and like a hammer that breaketh the rock in pieces"*** Jeremiah 23:29 ***"For their rock is not as our Rock, even our enemies themselves being judges"*** Deuteronomy 32:31.

"That Rock was Christ" 1 Corinthians 10:4 of Whom David states ***"I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name"*** Psalm 138:2.

PPPP with his exaltation of Jerome's Latin Vulgate has emphatically denied ***"That Rock was Christ"*** 1 Corinthians 10:4 of Whom David testifies ***"for thou hast magnified thy word above all thy name"*** Psalm 138:2. Neither Jerome's Vulgate nor PPPP has that testimony i.e. ***"their rock is not as our Rock"***:

"adorabo ad templum sanctum tuum, et confitebor nomini tuo: super misericordia tua et veritate tua; quoniam magnificasti super omne, nomen sanctum tuum" Psalm 138:2 Jerome's Latin Vulgate.

"I will worship toward thy holy temple, and praise thy name; For thy mercy, and for thy truth; for thou hast magnified thy holy name" Psalm 138:2 Jerome's Latin Vulgate English Equivalent.

"Our Rock" therefore called ***"their rock""Satan"*** Matthew 16:23 because Satan cut ***"thy ways"*** from Psalm 91:11, Matthew 4:6, Luke 4:10 just like he did ***"thy word"*** from Psalm 138:2.

It is instructive that the expression *"Your word"* occurs in Psalm 138:2 in Jay P. Green's *Interlinear Hebrew/English Old Testament* but *not* in Brenton's Septuagint, which is the *fifth* column of Origen's Hexapla of which Benjamin Wilkinson states *The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen, are terms for ideas that are inseparable in the minds of those who know. The type of Bible selected by Constantine has held the dominating influence at all times in the history of the Catholic Church. This Bible was different from the Bible of the Waldenses, and, as a result of this difference, the Waldenses were the object of hatred and cruel persecution...*

See kjv.benabraham.com/html/chapter-2.html *Our Authorized Bible Vindicated* Chapter 2 *The Bible Adopted by Constantine and the Pure Bible of the Waldenses*. *The Pure Bible of the Waldenses* is still *the object of hatred* by Rome as PPPP reveals.

Likewise *cruel persecution* if Rome could get away with it.

Before setting out the exchange between PPPP and Bro. Davis together with this writer, it is instructive to review what a genuine Bible believer says about PPPP's church i.e. ***"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"*** Revelation 17:5.

Grattan Guinness on Rome

Born in Dublin, Dr Grattan Guinness (1835-1910) was a great evangelist, author and Bible teacher, who spoke for the genuine believers of his time. The *Dublin Daily Express* said this of a service he held in 1858, aged 23. See en.wikipedia.org/wiki/Henry_Grattan_Guinness:

"An enormous crowd pressed for admittance. Judges, members of Parliament, orators, Fellows of College, lights of the various professions, the rank and fashion of the metropolis have been drawn out. Among them the Lord Lieutenant, the Lord Chancellor and the Lord Justice of Appeal, etc. Such a preacher is a great power, prepared and sent forth by God, and as such Mr. Guinness has been hailed by all denominations."

Dr Grattan Guinness had this to say about Rome. See:

whitehorsemedia.com/docs/ROMANISM_AND_THE_REFORMATION.pdf pp 68-69
www.mtc.org/inquis.html *THE INQUISITION: A Study in Absolute Catholic Power*, Arthur Maricle, Ph.D.

"I see the great Apostasy, I see the desolation of Christendom, I see the smoking ruins, I see the reign of monsters; I see those vice-gods, that Gregory VII, that Innocent III, that Boniface Vlll, that Alexander Vl, that Gregory XIII, that Pius IX; I see their long succession, I hear their insufferable blasphemies, I see their abominable lives; I see them worshipped by blinded generations, bestowing hollow benedictions, bartering away worthless promises of heaven; I see their liveried slaves, their shaven priests, their celibate confessors; I see the infamous confessional, the ruined women, the murdered innocents; I hear the lying absolutions, the dying groans; I hear the cries of the victims; I hear the anathemas, the curses, the thunders of the interdicts; I see the racks, the dungeons, the stakes; I see that inhuman Inquisition, those fires of Smithfield, those butcheries of St. Bartholomew, that Spanish Armada, those unspeakable dragonnades, that endless train of wars, that dreadful multitude of massacres.

I see it all, and in the name of the ruin it has brought in the Church and in the world, in the name of the truth it has denied, the temple it has defiled, the God it has blasphemed, the souls it has destroyed; in the name of the millions it has deluded, the millions it has slaughtered, the millions it has damned; with holy confessors, with noble reformers, with innumerable martyrs, with the saints of ages, I denounce it as the masterpiece of Satan, as the body and soul and essence of antichrist."

Amen.

Thankfully ***"strong is the Lord God who judgeth her"*** Revelation 18:8. ***"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever"*** Revelation 19:1-3.

The content of the exchanges between PPPP and Bro. Davis and this writer follow as received with this writer's annotations in blue braces []. Extracts of PPPP's diatribe inserted in this writer's remarks are all shaded in yellow though on occasion as will be seen PPPP has used yellow shading

himself. This writer's annotations are in blue text with citations in green or *green italic* text unless otherwise stated. No format changes have been made for cited works included in **This Wrtier's Response**, **First Exchange** and **Second Exchange**. Some additional material i.e. the texts of scripture verses referenced and page numbers in blue in blue braces [].

It will be seen that PPPP has lauded James White as a 'scholar.' He is not. PPPP has lied about James White.

See www.avpublications.com/avnew/resources.html *The James White Controversy Parts 1-7* that counter James White's *un*scholarly attacks on *New Age Bible Versions* and *The Scholarship Only Controversy* by Dr Peter S. Ruckman. See also:

Appendix 1 - James White and the 'King James Only Controversy' so-called
Appendix 2 - *The 'Whitewash' Conspiracy – re: The King James Only Controversy* by James White, Extract on White's 7 'KJB Errors'
Appendix 3 - The Incompetence of James White
Appendix 4 - Critique of James White's *The King James Only Controversy*

These further appendices are detailed comparisons of the true text of scripture that is the 1611 Holy Bible against the Catholic depravations of Jerome's Vulgate and its impure Greek sources that have since been carried over into the modern versions either in their texts or footnotes.

Appendix 5 The Manuscript Dichotomy, Bro. Al Cuppett's Vision Vindicated, Tables A5-1, 2, 3 with respect to:

The AV1611 versus Jerome's A.D. 405 Latin Vulgate, 1582 JR Jesuit-Rheims NTs with examples of Rome's aberrant manuscript sources for Jerome's Vulgate and Rome's alterations to and omissions from scripture as observed in Jerome's Vulgate to justify her heretical doctrines.

AV1611, Gothic Pre-350 A.D. versus Jerome's 405 A.D. Vulgate with Old Latin Matches showing that AV1611 readings *against* Jerome's Vulgate are found in the pre-350 A.D. Gothic and Old Latin sources that *pre-date* Jerome's Vulgate.

Split Vulgate Mss. Matches for AV1611 versus Non-AV1611 showing that Jerome's Vulgate textual sources are *themselves* self-contradictory and therefore Jerome's Vulgate cannot in itself be a pure preservation of ***"The words of the LORD"*** Psalm 12:6. **Table A5-3** also shows that Old Latin sources for the scriptures under consideration were also regrettably subject to Catholic degradation but nevertheless yield pre-Jerome support for the AV1611 against the non-AV1611 Vulgate departures in ratio **2:3** where specific data are available.

Appendix 5 has been reproduced in **The Manuscript Dichotomy** www.timefortruth.co.uk/why-av-only/version-comparison.php.

Appendix 6 Preface to the 1749-1752 Challoner's Revision of the Douay-Rheims Version also found on www.drbo.org/preface.htm *1989 Preface of The Douay Rheims Bible*.

Appendix 7 - Seven Purifications of the Textus Receptus, the Received Text.

It will now be shown that PPPP has lied consistently in his major objections to the 1611 Holy Bible:

- Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible
- The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible
- The supposed error of the Reformation principle en.wikipedia.org/wiki/Sola_scriptura *Sola scriptura "by Scripture alone"*
- Disputed texts in the 1611 Holy Bible.

This work's specific answers to PPPP's diatribe against the 1611 Holy Bible and Bro. Davis have been set out under the following main headings and subheadings for ease of reference. Some repetition will be observed in this work, largely because PPPP has repeated himself a lot insofar as ***"...The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire"*** 2 Peter 2:22.

First Exchange, April 26th 2014 between Bro. Davis and PPPP only

First Exchange, This Writer's Response

This response and the one by this writer that follows it effectively answer all of PPPP's major objections to the 1611 Holy Bible with detailed evidence. Manuscript and ancient version sources for the words ***"For thine is the Kingdom, and the power, and the glory, for ever. Amen"*** in Matthew 6:13 are listed, with supporting references.

PPPP has throughout his comments evaded all that evidence or simply dogmatically denied it as though making bald *ex cathedra* declarations and finally resorted either to irrelevant citations from other authors including Luther and Bois or mere *ad hominem* attacks, thereby epitomising ***"a foolish man, which built his house upon the sand"*** Matthew 7:26.

PPPP does not understand Proverbs 8:13 ***"The fear of the LORD is to hate evil: <u>pride</u>, <u>and arrogancy</u>, <u>and the evil way</u>, <u>and the froward mouth</u>, <u>do I hate</u>."***

Second Exchange, April 26th 2014 between PPPP and Bro. Davis only

PPPP's comments are a most striking study in evasion and disinformation e.g. his notion of James White as a scholar.

Note that part of PPPP's comments has been cribbed from the preface to Challoner's Revision of the Catholic Douay-Rheims. See **Appendix 6 Preface to the 1749-1752 Challoner's Revision of the Douay-Rheims Version**.

PPPP is very poor, indeed shoddy at original research and in his frustration lashes out with blatant *ad hominem* attacks against Dr J. A. Moorman and Bro. Davis. He introduces in this exchange his dogmatic denial of the words ***"and shalt be"*** in Revelation 16:5, the second of the only two scriptures that he has been able to adduce in his denial of the 1611 Holy Bible. Matthew 6:13 – see above – is the first. PPPP's submission is very short on substance and exceedingly long on verbiage.

Second Exchange, April 27th 2014, This Writer's Response

More details are given in response to PPPP's main objections to the 1611 Holy Bible. It is shown that PPPP has wilfully ignored manuscript evidence for Matthew 6:13 and displayed gross ignorance about the history of Biblical texts and the scholarly criteria for distinguishing between true and false readings i.e. with respect to ***"and shalt be"*** in Revelation 16:5 versus the spurious reading *"O/The Holy One"* i.e. even the opponents of the 1611 Holy Bible aren't agreed on their preferred reading.

PPPP's notions about the supposed superiority of Jerome's Vulgate are shown to be bogus. See remarks above about PPPP's cribbing of the Preface to the 1749-1752 Challoner's Revision of the Douay-Rheims Version.

PPPP has also insisted that the Catholic Church is the final arbiter of what is or is not scripture according to 1 Timothy 3:15. It is shown that PPPP has even wrested the Catholic versions in that respect.

Third and Final Exchange, April 27th 2014, This Writer's Response

Further consideration is given to PPPP's wresting of 1 Timothy 3:15 even in the Catholic versions and the nonsense Catholic and modern version reading of 1 Timothy 3:16 is highlighted by comparison with the correct reading ***"God was manifest in the flesh"*** in the 1611 Holy Bible.

Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21

First Exchange, April 26th 2014

Additional material to **First Exchange, This Writer's Response** is listed below with respect to:

As indicated in the ***Introduction*** PPPP's objections to ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible...:

- Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible
- The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible
- The supposed error of the Reformation principle *Sola scriptura "by Scripture alone"* en.wikipedia.org/wiki/Sola_scriptura
- Disputed texts in the 1611 Holy Bible.

PPPP professes the satanic falsehood that salvation is only through the Catholic Church. Acts 4:10-12 show that PPPP has lied about salvation. ***"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."***

The annotations to **First Exchange, This Writer's Response** to PPPP's objections to ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible from **First Exchange, April 26th 2014** follow in turn.

- *Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible*

That objection is further answered by:

- Description of the satanic Catholic manuscripts e.g. Aleph and B, that underlie Catholic versions such as Jerome's Vulgate that PPPP idolises, the 1582 Jesuit Rheims New Testament and the modern versions that stem therefore including the JB, NJB, NWTs, NIVs, NASVs etc.
- The Lord's prerogative to edit His own work according to Jeremiah 36:32 ***"Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words"***
- **Extract from** *Laodicean Lenny is a Christian anarchist wise in his own conceit* pp 4-6. The following extract shows that the manuscript sources for the 1611 Holy Bible are not fragmentary, contradictory or spurious as D. A. Carson and PPPP insinuate. The King James translators' knowledge of their Biblical sources was far in advance of that of ***"the two tails of these smoking firebrands"*** Isaiah 7:4 Carson and PPPP. See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php.
- **Extract from** www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 43-44. Note that this extract expands upon the statement under **Second Exchange, April 27th 2014, This Writer's Response** pp also fails to understand that a late manuscript can and does embody an early text.
- www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 94-96, 97-99 with respect to the 'oldest and best' and 'weighed not counted' speculations, Carson's and PPPP's hang-up about non-identical manuscripts and their failure to appreciate the difference between actual manuscripts and the continuity of the text to which they bear witness.

- **Extract from** www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Rick Norris* p 17 and Benjamin Wilkinson's excellent diagram ***THE TWO PARALLEL STREAMS OF BIBLES*** showing the difference between the line of true Bibles and the Catholic counterfeits.

- *'O Biblios' – The Book* pp 30-34 www.timefortruth.co.uk/why-av-only/ showing Dean Burgon's vindication of the Traditional Text of the 1611 Holy Bible in his definitive work *The Revision Revised* against the Catholic-based modern versions that critics have not answered to this day i.e. 130+ years later.

- *The 1611 Holy Bible versus Bible Critic Jacob Prasch* p 61 www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php with respect to monkish tampering with Greek manuscripts the text of which is usually supportive of the AV1611.

- Concerning Greek Orthodox manuscript monkish *tampering* – not *creating* as PPPP dogmatically asserts - ...*Hazardous Materials* pp 732, 738-739, [1095-1097]...that *Greek* sources are not in any way the sole arbiter of the words of scripture and that though *"The manuscript store of over 5000 Greek manuscripts produced by the Greek Orthodox church and its predecessors does, in the main, match the King James Bible exactly..."God knew that any* ***one*** *nation group could not be trusted with the charge of preserving the New Testament scriptures...The charge of keeping the scriptures was given to this new priesthood of believers as a whole, to "every nation under heaven" (Acts 2). (See chapter, "The Scripture to All Nations" for a continuation of this topic.)"*

- *Hazardous Materials* pp 1095-1097 on *The Acts 2 "Scriptures in tongues," as Wycliffe called them...created directly by the Holy Ghost and were not man-made* ***translations*** *from 'the' Greek*.

- www.bible-researcher.com/ervhistory.html *The Present Revision Movement, Origin*, Taken from Isaac H. Hall, ed., *The Revised New Testament and History of Revision* on the instigation of the Revised Version.

- ...this fuller statement from Wilkinson from *Our Authorized Bible Vindicated* Chapter 10 kjv.benabraham.com/html/chapter-10.html that describes the public hostility to displacement of the 1611 Holy Bible by the Catholic-based Revised Version based on scant and defiled sources and the subversiveness and *poor* scholarship of the RV translating committee. One member was Dr W. F. Moulton a devotee of the Vulgate.

- *The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible*

That objection is further answered by:

- www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 94-96 with respect to the 'oldest and best' and 'weighed not counted' speculations on the cross-contamination of Vulgate sources.

- **Extract from** www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 163-164. Gail Riplinger's analyses citing *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm explodes the false notions that PPPP has about Jerome's Vulgate. The King James translators expressed their contempt for Jerome's Vulgate with reference to the manifold and major differences between successive editions commanded by successive and supposedly infallible popes. This work includes several extracts from *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm.

- *The supposed error of the Reformation principle Sola scriptura "by Scripture alone"* en.wikipedia.org/wiki/Sola_scriptura

That objection is further answered by:answered by:

- Notes under *Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible*.
- **Extract from** www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Rick Norris* p 17 and Benjamin Wilkinson's excellent diagram ***THE TWO PARALLEL STREAMS OF BIBLES*** showing the difference between the line of true Bibles and the Catholic counterfeits. The statements given...about Rick Norris apply equally to PPPP.
- *Disputed texts in the 1611 Holy Bible*

That objection is further answered by:

- *KJO Review Full Text* pp 602-609 with respect to Matthew 6:13 that PPPP would mutilate www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php.

Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21

Second Exchange, April 26th 2014

Additional material to **Second Exchange, April 27th 2014, This Writer's Response** is listed below, noting that:

PPPP has repeated his objections to ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible that have centred on:

- Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible
- The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible
- The supposed error of the Reformation principle *Sola scriptura "by Scripture alone"* en.wikipedia.org/wiki/Sola_scriptura
- Disputed texts in the 1611 Holy Bible.

See again **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

First Exchange, April 26th 2014.

Material from the annotations to **First Exchange, This Writer's Response** has been repeated where advantageous to do so. Additional material is given on PPPP's objections as follows with direct statements from subsequent text in blue text with citations in green or *green italic* text.

- *Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible*

That objection is further answered by:

- www.deanburgonsociety.org/DeanBurgon/dbs2771.htm *Summary of Traditional Text, A Brief Summary of The Traditional Text of the Holy Gospels Vindicated and Established by Dean John William Burgon Edited by Edward Miller 1896* with www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* p 32.
- Dr Moorman's work *Early Church Fathers and the Authorized Version* pp 37-61.
- www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 99-100 with respect to the works of early church writers for and against the 1611 Holy Bible.
- *The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible*

That objection is further answered by:

- specific material from Dr Ruckman's book *Biblical Scholarship*, Chapters 3, 4 that PPPP was too cowardly and too dishonest to face up to...from pp 92-93, 129-137 of *Biblical Scholarship*.
- archive.org/details/oldlatinanditala00burkuoft *The Old Latin and the Itala*.
- *KJO Review Full Text* pp 15-16 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php...that shows how Jerome's Vulgate was a later imposition on the pure Old Latin text.
- www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* p 88, containing Dr Ruckman's statement about Jerome's tampering with scripture.
- www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* p 251 yielding further independent testimony against Origen as a corrupter of New Testament manuscripts.
- kjv.benabraham.com/html/chapter-11.html...this further description of Jerome's Vulgate contamination of ***"the scripture of truth"*** Daniel 10:21.

- www.greatsite.com/timeline-english-bible-history/erasmus.html...that confirms that Erasmus did not follow Jerome's Vulgate.
- en.wikipedia.org/wiki/Vulgate. This site shows that the remainder of Jerome's Vulgate New Testament [after the Gospels] is largely *not* the work of Jerome. It alludes to the best Greek texts.
- www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 133-134 [showing] that the best Greek texts are in fact the *worst* Greek texts.
- *KJO Review Full Text* pp 62-65 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php [showing] that the best Greek texts are in fact the *worst* Greek texts.
- *Reply to DiVietro's attacks on Gail Riplinger – Flotsam Flush* [pp 144-146, 412-413] and the following extracts giving detailed information that vindicates the AV1611 Text via the pre-Jerome pre-350 A.D. Gothic Text *against* Jerome's Latin Vulgate www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php.
- Gail Riplinger's statements from *In Awe of Thy Word* pp 962-963 on the Pre-Erasmus: Itala & Italian Bibles.
- en.wikipedia.org/wiki/Vulgate on the various conflicting editions of the Catholic Latin Vulgate.
- en.wikipedia.org/wiki/Byzantine_text-type on the age of the Byzantine manuscripts.
- www.timefortruth.co.uk/why-av-only/ *AV1611 vs Rome's Post-1611 Attack – The Holy Bible versus The Unholy Church!* p 3 [for] these examples of Rome's *"impure text,"* from the beginning, middle and end of the New Testament - found in the RV, JB, NWT, NIV.
- www.greatsite.com/timeline-english-bible-history/martin-luther.html on the non-Vulgate basis for Luther's Bible.
- en.wikipedia.org/wiki/Luther_Bible#Luther.27s_New_Testament_translation on Erasmus' 2nd Edition of 1519 underlying Luther's New Testament.
- Gail Riplinger's statements from *In Awe of Thy Word* pp 976-978 on pre-Luther *non-Vulgate* German Bibles.
- www.thecounciloftrent.com/ch4.htm *Concerning the Canonical Scriptures First Decree Celebrated on the eighth day of the month of April, in the year 1546* on condemnation of Protestant Bibles.
- *The History of The New Testament Church Volume 1* p 360 and *Biblical Scholarship* pp 48-49 on 16th century vernacular *non-Vulgate* New Testaments.
- greatsite.com/ancient-rare-bibles-books/bibles/PO1599/, www.bibles-online.net/hutter/ and *In Awe of Thy Word* pp 1048-1049 on The Nuremberg Polyglot of 1599.
- www.timefortruth.co.uk/why-av-only/ *The KJB Story 1611-2011 Abridged* pp 17-18 on the *worldwide* dissemination of the 1611 Holy Bible *post-Luther*.
- www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Reply to DiVietro's attack on Gail Riplinger – Flotsam Flush* pp 667-670 on the worldwide effect of the 1611 Holy Bible far above any contemporaneous Catholic version influence.
- realtruth.org/articles/111114-006.html on the number of copies of the 1611 Holy Bible that have been published and the number of languages into which the 1611 Holy Bible has been translated wholly or in part.
- *Out Of The Labyrinth* by L. H. Lehmann on social and educational outcomes for each of the two American continents.

- beggarsallreformation.blogspot.co.uk/2006/11/luther-infallible-church-declared.html on *Luther: The Infallible Church Declared the Contents of Scripture?* by James Swan.
- en.wikiquote.org/wiki/Martin_Luther on Luther's statements on the scriptures and Rome.
- www.goodreads.com/quotes/382884-the-church-of-rome-has-become-the-most-lawless on Luther and Rome.
- www.drbo.org/preface.htm *1989 Preface of The Douay Rheims Bible*.
- haydock1859.tripod.com/id29.html *Haydock's Catholic Bible Commentary, 1859 Edition, General Preface Part II Dr Witham's Remarks to the Reader*.
- standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 8 on Beza's Greek New Testament [and]...the difference between Beza's *notes* and his *text*.
- www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf *Believing Bible Study* Chapter 3 pp 83-84 by Dr Edward F. Hills. Dr Hills...states that ***"and shalt be"*** in Revelation 16:5 is *certainly* erroneous his emphasis. He cautions, however, his emphases, that Whenever the renderings of the King James Version are called in question, it is usually the accuser that finds himself in the wrong.... See additional sources later on *Disputed texts in the 1611 Holy Bible* and Revelation 16:5.
- archive.org/details/TheTextOfTheNewTestament2ndEdit on Brian Walton's London Polyglot.
- www.newadvent.org/cathen/12222a.htm on Brian Walton.
- *In Awe of Thy Word* p 600 on John Bois and Samuel Ward as editors of the 1629, 1638 Editions of the 1611 Holy Bible.
- en.wikisource.org/wiki/Bois,_John_%28DNB00%29 on John Bois' analysis of Jerome's Vulgate.
- *Disputed texts in the 1611 Holy Bible*

That objection is further answered by:

- *Beza and Revelation 16:5* www.kjvtoday.com/home/translation-issues/shalt-be-or-holy-one-in-revelation-165.
- brandplucked.webs.com/rev165shaltbe5810us.htm *James White and Revelation 16:5*.
- vulgate.org/ on Revelation 16:5.
- **Appendix 2 *The 'Whitewash' Conspiracy – re: The King James Only Controversy* by James White Extract on White's 7 'KJB Errors'** extract on ***Revelation 16:5***.
- brandplucked.webs.com/kjbarticles.htm *Undeniable Proof that the ESV, NIV, NASB are the new "Vatican Versions"* on the Nestle-Aland/United Bible Societies New Testament Greek editions.
- www.jesus-is-lord.com/nobible.htm *Roman Catholic "Church" Prohibited Bible Reading*.
- www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 75-76 on changes to the Nestle-Aland/United Bible Societies editions *in agreement with the New Testament of the 1611 Holy Bible*.
- kjv.benabraham.com/html/chapter-2.html on the Bibles of 2nd century Christianity in Greece, Syria, northern Italy, southern France and the British Isles.
- www.kjvtoday.com/home/is-the-doxology-to-the-lords-prayer-in-matthew-613-a-late-addition#TOC-Codex-Washingtonensis on Codex W and Matthew 6:13.

First Exchange, April 26th 2014

From: John Davis
To: Paul Peters
Subject: RE: Authentication

Waking up in the morning to an email as daft & ridiculous as this always sets you up for a good day! Thank you for sending such a MORON email & cheering me up! I didn't think there were any idiots left like this, congratulations!

My response in blue below!

See www.vaticancatholic.com Why bother, you are all [LOST] according to Scripture! I am SAVED! Why would I bother to waste my time with a bunch of liars??? for there is absolutely No Salvation Outside the Catholic Church. MORON! Total MORON! There is NO SALVATION OUTSIDE OF CHRIST! Any 'child' that read the Scriptures knows that! The Catholic church walks the road to Hell, as YOU are on! You are not a Christian but a Protestant. You are an opinionated punk-kid who hasn't a clue! [But] hey, life is full of [weirdos], punks & loonies! Have a nice day! What colour is the sky in your world??? Also Protestantism does not have "scripture" in light of the following: TOSH! That is T.O.S.H! I have a PERFECT BIBLE inerrant in the Authorized Version!

The top 'conservative' Protestant "biblical scholar" on the planet D.A. Carson He is a Bible 'corrector' who has NO Final Authority! Don't kid us, go kid your grandmother! explained: "What we possess is something over 2,100 lectionary manuscripts, more than 2,700 minuscules, just over 260 uncials, and about 80 papyri. To keep things in perspective, however, it is important to remember that the vast majority of these 5,000 or so manuscripts are fragmentary, preserving a few verses or a few books. Only about 50 of these 5,000 contain the entire New Testament, and only one of these 50 is an uncial (viz., codex Sinaiticus). Most of the manuscripts, however, do contain the four Gospels." Before you make a bigger idiot out of yourself, I suggest you do some homework, as you have obviously NEVER looked into this subject, & you are the most shallow unsaved nutcase [I] have come across...

May I suggest starting here - www.timefortruth.co.uk/why-av-only/.

Then more onto this - brandplucked.webs.com/kjbarticles.htm.

Then when you are a big boy, onto this

- www.chick.com/reading/tracts/0071/0071_01.asp.

BEFORE you start doing some homework, I would suggest you get SAVED & stop walking the road to HELL!

You do this by TRUSTING Jesus Christ for your sins forgiven - Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

Now Paul-baby - that is what WE CHRISTIANS call Scripture! It is also known as the HOLY BIBLE!

You'll get it, if you ask the Lord Jesus Christ to open you BLIND eyes!

(D.A. Carson, The King James Version Debate - A Plea for Realism, p. 18.) He also explains that no two manuscripts agree in every detail. "By contrast, the New Testament, as I have said, is preserved in five thousand Greek manuscripts and eight thousand manuscripts of versions. Yet despite this abundant supply of manuscript evidence, this providential wealth of material sufficient to embarrass the most industrious textual critic, it is a stark fact that no two manuscripts agree in every detail." (D.A. Carson, The King James Version Debate - A Plea for Realism, pp. 18-19.). MORON! Like I said, do your homework! The moon isn't really cheese you know!

Everything that glitters isn't gold!

Be a good boy & do your research! Stop 'gobbing' off about something you have no idea about!

Now it is crucial to realize that working from the assumption of sola scriptura (i.e., the position that a book is the ONLY inerrant rule of faith and practice) the Protestant cannot be sure what "scripture" is: due to the aforementioned fact about the imperfection of extant biblical manuscripts. You cannot identify which manuscript of the many thousands there are: that is a facsimile copy of the original inspired writings: You are fallible and only have your fallible opinion. Furthermore even if you did (which is of course absolutely impossible) many passages are missing and thus incomplete and you have no way of knowing what was originally there. Is it not a contradiction to believe the "word of God" (as you construe it) is preserved when the facts indicate otherwise? This crushes sola scriptura.

This paragraph above just shows your shallowness on the subject & your contempt for Scripture! Paul-baby you really are a silly-billy aren't you!

How on earth did you get into such a Bible rejecting state? Following men & a DEAD church I suppose, which is ultimately FOLLOWING SATAN!

P.S. The KJV is filled with over 33,000 errors! Darling!, pull the other one, it has bells on it! That is why over 33 Protestant scholars of the highest 'eminence' Darling, you have gotta quit all this lying, & come back to reality! Like I said, DO YOUR HOMEWORK! Get off your lazy backside & start doing some research! backed and funded by 50 cooperating denominations made a revision approved and ordered by the queen of England. The KJV is not based on any ancient manuscripts but on a corrupt line and strain of 10th century Byzantine Manuscripts started by a single Monk: I have a Jack Russell that would like to meet you! Did you hear about the one...whose errors where then copied and circulated by other manuscript transcribing Monks. You're not a monk Paul...you're a punk! One example of error There are NO ERRORS in the KJV/AV darling! in the KJV is Matthew 6:13. None of the ancient manuscripts contain the doxology after the Lord's Prayer "for thine is the kingdom and the power and the glory forever." The Byzantine Monk who transcribed the manuscript on which the KJV is in part based either

subconsciously lapsed into what the Byzantine Priest sings at the Byzantine Liturgy (the Priest sings the doxology after the Lord's Prayer) or the Monk Come on you punk, this is just too much now! That's the third time I've fallen off my chair with your drivel! Be a good boy & get saved (Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;) & then go & bury yourself on some mission-field & wait for the Rapture! (Titus 2v13) by mistake jotted down marginal notes into his transcription of Matthew 6:13. I repeat NONE OF THE ANCIENT BIBLICAL MANUSCRIPTS HAVE THE DOXOLOGY AFTER THE LORD'S PRAYER!!!!There is absolutely No Salvation Outside the Catholic Church There is no greater MORON outside of your own house!!! Tesco serve some great bean-dip, but I prefer sprouts from Morrisons! Where do you shop??? visit www.vaticancatholic.com Bunch of fake liars!!! only Christianity has the Bible but not Protestantism. Roman Catholics are NOT 'Christians' you MORON!

Have a nice day Paul, & if I can help you further, please don't hesitate to email me again! It has been lovely corresponding with you, & you really have cheered me up!

I haven't laughed like that in ages! Do you practice all this rubbish that you speak or does it come natural???

I knew a man once who also thought Roman Catholics were Christians; he used to hum all the time & make weird noises.

Do you hum???

First Exchange, This Writer's Response

Hi John, thank you for the copy

PP (papal puppet) denies Psalm 12:6-7 [***"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever"***] and he is lying specifically about the Revised Version 1881-1885 e.g. **backed and funded by 50 cooperating denominations made a revision approved and ordered by the queen of England.**

See kjv.benabraham.com/html/chapter-10.html *Our Authorized Bible Vindicated* by Benjamin Wilkinson Chapter 10, my emphases except for the paragraph in italics. My notes in **red** [no format changes have been made in any of the citations included in this writer's responses except font size].

The triumvirate which constantly worked to bring things to a head, and who later sat on the Revision Committee, were Ellicott, Lightfoot, and Moulton. They found it difficult to get the project on foot. **Twice they had appealed to the Government in hopes that, as in the case of the King James in 1611, the King would appoint a royal commission. They were refused**...

The Revisers' Greatest Crime

Ever since the Revised Version was printed, it has met with strong opposition. Its devotees reply that the King James met opposition when it was first published. There is a vast difference, however. Only one name of prominence can be cited as an opponent of the King James Version at [its] birth **[Hebraist Hugh Broughton, I believe - AJO'R]**. The King, all the church of England, in fact, all the Protestant world was for it. On the other hand, **royal authority twice refused to associate itself with the project of revision**, as also did the northern half of the Church of England, the Episcopal Church of North America, besides a host of students and scholars of authority.

When God has taught us that "all Scripture is given by Inspiration" of the Holy Spirit and that "men spake as they were moved by the Holy Ghost," the Holy Spirit must be credited with ability to transmit and preserve inviolate the Sacred Deposit. We cannot admit for a moment that the Received Text which, by the admission of its enemies themselves, has led the true people of God for centuries, can be whipped into fragments and set aside for a manuscript found in an out-of-the-way monastery, and for another of the same family, which has lain, for man knows not how long, upon a shelf in the library of the Pope's palace. Both these documents are of uncertain ancestry, of questionable history, and of suspicious character. The Received Text was put for centuries in its position of leadership by divine Providence, just as truly as the star of Bethlehem was set in the heavens to guide the wise men. Neither was it the product of certain technical rules of textual criticism which some men have chosen the last few decades to exalt as divine principle.

pp's citations of Carson are typical. He cannot cite from Carson or any other source including himself any book that is actually the pure, perfect, Holy Bible that is all scripture given by inspiration of God, 2 Timothy 3:16. Carson and pp including his papist mentors are the same as Amue, Twist and Curl, Smarty Marty and all the rest, with no authority other than two-and-a-half pints of human brains as Dr Ruckman states in his commentary *The Book of Matthew* p 30.

Re: Rome and the Bible, here is Wilkinson again. See kjv.benabraham.com/html/chapter-2.html.

To Christians preserving apostolic Christianity, the world owes the Bible. It is not true, as the Roman Church claims, that she gave the Bible to the world. What she gave was an impure text, a text with thousands of verses so changed as to make way for her unscriptural doctrines **[e.g. cutting out the Doxology from Matthew 6:13 to support the papal throne, see below - AJO'R]**. While upon those who possessed the veritable Word of God, she poured out through long centuries her stream of cruel persecution. Or, in the words of another writer:.

"The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. Hundreds of years before the Reformation, they possessed the Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution...Here for a thousand years, witnesses for the truth maintained the ancient faith...In a most wonderful manner it (the Word of Truth) was preserved uncorrupted through all the ages of darkness."

Among their many resources for their work, the King James translators had pure Waldensian Bibles, Wilkinson again, kjv.benabraham.com/html/chapter-2.html.

The Reformers held that the Waldensian Church was formed about 120 A.D., from which date on, they passed down from father to son the teachings they received from the apostles. (39) The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D. (40)...

Waldensian influence, both from the Waldensian Bibles and from Waldensian relationships, entered into the King James translation of 1611. Referring to the King James translators, one author speaks thus of a Waldensian Bible they used:

"It is known that among modern versions they consulted was an Italian, and though no name is mentioned, there cannot be room for doubt that it was the elegant translation made with great ability from the original Scriptures by Giovanni Diodati, which had only recently (1607) appeared at Geneva." (51)

It is therefore evident that the translators of 1611 had before them four Bibles which had come under Waldensian influence: the Diodati in Italian, the Olivetan in French, the Lutheran in German, and the Genevan in English. We have every reason to believe that they had access to at least six Waldensian Bibles written in the old Waldensian vernacular.

It was through these pure vernacular Bibles that the scriptures were preserved, as well as by means of Greek mss. sources that, despite differences between them and incompleteness, overwhelmingly support AV1611 readings against Vatican departures supported by Carson, pp et al. See Gail Riplinger's *In Awe of Thy Word* [pp 959, 962-968, 971-972, 976-977, 982-983].

Pp would do well to read *Did The Catholic Church Give Us The Bible?* by David Daniels, Chick Publications, for an informative summary. pp has also accused the Lord Jesus Christ of lying, Matthew 24:35, Mark 13:31, Luke 21:33 [***"Heaven and earth shall pass away, but my words shall not pass away"***].

Note also Wilkinson again kjv.benabraham.com/html/chapter-3.html, w.r.t. the Waldensian Bible and the Received Text that Erasmus compiled that closely matches the AV1611 Text. This is one of the strongest historical testimonies to the authenticity of the AV1611 Text as the text of the apostles and prophets aka the original text. The likes of pp etc. have only bald dogma and blatant denial in response.

It must be remembered that at the time (about 400 A.D.) when the Empire was breaking up into modern kingdoms, the pure Latin was breaking up into the Spanish Latin, the French Latin, the African Latin, and other dialects, the forerunners of many modern languages. Into all those different Latins the Bible had been translated, in whole or in part. Some of these, as the Bible of the Waldenses, had come mediately or immediately from the Received Text and had great influence...

There were hundreds of manuscripts for Erasmus to examine, and he did; but he used only a few. What matters? The vast bulk of manuscripts in Greek are practically all the Received Text. If the few Erasmus used were typical, that is, after he had thoroughly balanced the evidence of many and used a few which displayed that balance, did he not, with all the problems before him, arrive at practically the same result which only could be arrived at to-day by a fair and comprehensive investigation? Moreover, the text he chose had such an outstanding history in the Greek, the Syrian, and the Waldensian Churches, that it constituted an irresistible argument of God's providence. God did not

write a hundred Bibles; there is only one Bible, the others at best are only approximations. In other words the Greek New Testament of Erasmus, known as the Received Text, is none other than the Greek New Testament which successfully met the rage of its pagan and papal enemies.

We are told that testimony from the ranks of our enemies constitutes the highest kind of evidence. The following statement which I now submit, is taken from the defense of their doings by two members of that body so hostile to the Greek New Testament of Erasmus, - the Revisers of 1870- 1881. This quotation shows that the manuscripts of Erasmus coincide with the great bulk of manuscripts.

"The manuscripts which Erasmus used, differ, for the most part, only in small and insignificant details from the bulk of the cursive manuscripts, - that is to say, the manuscripts which are written in running hand and not in capital or (as they are technically called) uncial letters. The general character of their text is the same. By this observation the pedigree of the Received Text is carried up beyond the individual manuscripts used by Erasmus to a great body of manuscripts of which the earliest are assigned to the ninth century."

Then after quoting Doctor Hort, they draw this conclusion on his statement: "This remarkable statement completes the pedigree of the Received Text. That pedigree stretches back to a remote antiquity. The first ancestor of the Received Text was, as Dr. Hort is careful to remind us, at least contemporary with the oldest of our extant manuscripts, if not older than any one of them." (22)

Concerning Matthew 6:13 and the Doxology, here is the material from *'O Biblios'* - *The Book* pp 42-43 www.timefortruth.co.uk/why-av-only/ that pp missed, for info. under _____.

Many witnesses to the Doxology existed before the 4th century uncials Aleph and B that cut out the words. Although most Old Latin sources in existence have the words cut out, it is known that they were subject to corruption e.g. by Origen and Jerome, as Dr Ruckman shows, *Biblical Scholarship*, Chapters 3, 4. Dr Ruckman also shows Carson to be fraudulent, pp 87-88, 297, 298, 476.

The witnesses for Matthew 6:13 show an unbroken and widespread testimony throughout history, indicating its authenticity. Dean Burgon, *The Revision Revised*, showed that departures from the AV1611 such as the Vatican texts that Carson and pp favour have only limited testimony by comparison, mainly Jerome's corrupt Vulgate and Aleph and B, i.e. the usual suspects or 1% manuscripts as Gail Riplinger describes them, *New Age Bible Versions* Chapter 39.

Dr Moorman indicates, *Early Manuscripts and the Authorized Version* p 63, that the Doxology was cut out in the 4th century owing to opposition to the Lord's literal kingdom to be established on earth following the 2nd Advent as prophesied in the OT e.g. Isaiah 2 [***"And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem"*** Isaiah 2:2-3]. The opposition was obviously Catholic, for obvious reasons.

Alan

Matthew 6:13

"For thine is the Kingdom, and the power, and the glory, for ever. Amen" is omitted by the DR, RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Fuller [*True or False?* 2nd Edition David Otis Fuller, D.D.] p 108, citing Burgon, states that of more than 500 relevant (Greek) manuscripts, all but nine contain the AV1611 reading. Hills*2019 [*The KJV Defended*] p 146 and [*Believing Bible Study*] p 118, states that uncials B, Aleph, D, Z and 6 cursives omit the words, together with 9 manuscripts of the Old Latin and all of Jerome's Vulgate. *2012The site standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf *The King James Bible Defended* and www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf *Believing Bible Study* are online versions of Dr Hills' books.

The TBS *The Power and the Glory* have an extremely detailed compilation on this text as follows:

Evidence for the authenticity of the AV1611 reading:

1st Century: 2 Timothy 4:18b (cross reference)

2nd Century: Didache (document of Apostolic Teaching, discovered 1875, [*Believing Bible Study*] p 117), Tatian's Diatessaron, Old Syriac version (Peshitta)

3rd Century: Coptic and Sahidic (i.e. Egyptian) versions

4th Century: Apostolic Constitutions, Old Latin manuscript k, Gothic (Ulfilas [*The Christian's Handbook of Manuscript Evidence*] p 208) and Armenian versions

5th Century: Uncial W, Chrysostom, Isidore of Pelusium ([*The KJV Defended*] p 147, standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 6), Georgian version

6th Century: Uncials Sigma, Phi; Ethiopic version; Palestinian, Harkelian (Harclean) and Curetonian Syriac (standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 6, [*The KJV Defended*] p 148)

8th Century: Uncials E, L

9th Century: Uncials G, K, M, U, V, Delta, Phi, Pi; Old Latin f, g; Cursives 33, 565, 892

10th Century: Cursive 1079

11th Century: Cursives 28, 124, 174, 230, 700, 788, 1216

12th Century: Cursives 346, 543, 1010, 1071, 1195, 1230, 1241, 1365, 1646

13th Century: Cursives 13, 1009, 1242, 1546

14th Century: Cursives 2148, 2174

15th Century: Cursives 69, 1253.

The TBS (ibid.) states that the majority of the *"very numerous"* Byzantine copies, including lectionaries, contain the AV1611 reading.

The evidence against the AV1611 reading is as follows:

2nd Century: Cyprian, Origen, Tertullian, who all fail to mention the words - as do later writers listed below.

3rd Century: Some Coptic manuscripts

4th Century: Aleph, B, Old Latin a, Caesarius Nazarene, Cyril of Jerusalem, Gregory Nyssa, Hilary

5th Century: Uncial D, Old Latin b, h; Chromatius, Augustine

6th Century: Uncial Z, Cursive 0170

7th Century: Old Latin l

9th Century: Old Latin g2

10th-11th Centuries: Old Latin ff.

12th-13th Centuries: Cursive 1, 118, Lectionary 547, Old Latin c

14th-15th Centuries: Cursives 131, 209, 17, 130.

Clearly, the available evidence vastly favours the AV1611 reading. See also Will Kinney's detailed article brandplucked.webs.com/articles.htm *Matthew 6:13 & Luke 11:2-4 The Lord's Prayer - Is your bible a "Catholic" bible?*

Second Exchange, April 26th 2014

Subject: Re: From Dr Alan O'Reilly regarding your generic email
From: Paul Peters
To: John Davis

1. **You never answered the question of my first submission "Now it is crucial to realize that working from the assumption of sola scriptura (i.e., the position that a book is the ONLY inerrant rule of faith and practice) the Protestant cannot be sure what "scripture" is: due to the aforementioned fact about the imperfection of extant biblical manuscripts. You cannot identify which manuscript of the many thousands there are: that is a facsimile copy of the original inspired writings: You are fallible and only have your fallible opinion. Furthermore even if you did (which is of course absolutely impossible) many passages are missing and thus incomplete and you have no way of knowing what was originally there. Is it not a contradiction to believe the "word of God" (as you construe it) is preserved when the facts indicate otherwise? This crushes sola scriptura."**

2. **You make the assertion (citing Ruckman who is debunked by James Robert White a prominent Protestant scholar) that the Latin sources were subject to corruption and that is why they omit the doxology. You might be interested to know that Desiderius Erasmus - the German apostate - looked up to St. Jerome and based most of his biblical scholarship on him. St. Jerome is the greatest biblical expert and scholar in human history. In fact you are so blind that you haven't even read the Translators Preface to the kjv which calls St .Jerome (the Saint that God raised up to inerrantly write the Bible from the original inspired NT manuscripts) "a most learned father, and the best linguist without controversy, of his age, or of any that went before him." The kjv's own translators call St. Jerome (the biblical scholar of the Church in ancient times) "the best linguist." So your own (Anglican/kjv) authorities stand as a conviction against your lies and false religion. None of the ancient biblical manuscripts have the doxology. The vast majority of Greek NT manuscript copies (and on which the Textus Receptus is in part based) are from the 11th century!!!! And yes the Catholic Church did give the Bible to the world -- the founder of Protestantism the arch-heretic Martin Luther admitted it in his Commentary on John - discussing the sixteenth chapter of that Gospel - Luther admitted, "We are obliged to yield many things to the Papists--that with them is the Word of God, which we received from them; otherwise we should have known nothing at all about it." [Source: Luther's Commentary on St. John) Also I did not lie about the Queen of England. England is run by the Parliament (not the Queen); it was with the Parliament that difficulties first arose (not the Queen). Citing kjv onlyist cult sources will not do.**

3. **St. Jerome was 1500 years closer to the original languages than any scholar today which would make him the best judge of the exact meaning of any Greek or Hebrew word in the Scriptures. Besides being a towering linguistic genius he was also a great saint and had access to ancient original Hebrew and Greek manuscripts which have since perished and are no longer available to scholars today. St. Jerome's translation, moreover was a careful, word-for-word rendering of the original texts into Latin. THE HERETICS TESTIFY: Theodore Beza criticized Erasmus for not completely following the Vulgate (the only inerrant word of God) in his own text and that the Vulgate is more comformable to many Greek manuscripts which Erasmus wanted. The learned Protestant Mr. Bois in his book entitled *Veteris Interpretis cum Beza aliisque recentiorbus Collatio* - commended by well known Protestant Dr. Walton - defends the Vulgate - where it was changed by Beza and others in their own versions. The kjv in Rev. 16:5 says "and shalt be" instead of "O Holy One." The kjv reading is based on Theodore Beza's 1598 edition of the Textus Receptus. Theodore's phrase "and shalt be" (και ο εσομενος) does not appear in any existing manuscript (current or ancient). Existing manu-**

scripts read "holy one" (και οσιος). For example Rev. 16:5 in the Nestle-Aland (which is the standard in Protestantism) reads: "And I heard the angel of the waters saying, "Righteous are You, who are and who were, O Holy One, because You judged these things." Since there is no existing manuscript with Beza's reading: Beza's reading is an unwarranted conjectural emendation and is dismissed by Protestant scholarship. Dr. Walton in his Prolog (and other learned Protestants) own that the Latin Vulgate is superior and that it ought not to be changed by any private persons: having been authorized and used in the Church for so many ages; the vigorous Protestant defender of the Vulgate - Walton -added it belongs to the Church to judge of the sense of the Scriptures. He also said "The Church, in a General Council, has declared the ancient Latin Vulgate authentic; but we do not find any Greek copy or edition, such as we can meet with at present, recommended to us by the Church. (*Prolegom.* chap. iv. 56,) He also said that what everyone versed in antiquity must allow is that "some parts of the New Testament were doubted of for some ages, till at length by consent of the whole Church, all the Books, as they are read at present, were received and approved." Lastly the Church Fathers themselves testify that the Greek is corrupted and only the Latin is authentic. I can give you the evidence if you wish but due to your short attention span I have not included it in this submission.

You also make a citation of Moorman. That is an insult to my intelligence. You cited Hort (he is also debunked by James White) and Hort made the unbelievable assertion that the doxology exists in ancient manuscripts. Well can you name the manuscript?

John Davis wrote [in reply]:

You obviously sent your ridiculous email out to a few Bible Believers. Will Kinney etc.

Now I know you haven't got the guts to read the following because you are just a punk-kid! But if you did, you would grow hairs on your chest & dump Roman Catholicism & the SATANIC system & get saved NOW!

Grow up & play the man sonny!

READ LEARN & quit being a MORON!

Second Exchange, April 27th 2014, This Writer's Response

From: Alan O'Reilly
To: John Davis
Subject: Re: From Dr Alan O'Reilly regarding your generic email

Thanks, John

pp ought to read *Smokescreens* by Jack Chick. His comments are mostly a smokescreen. He accuses Bible believers of being cultists. He belongs to the most corrupt cult on earth as John revealed and as you also mentioned ***"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus..."*** Revelation 17:5-6.

No wonder pp doesn't like the Book of Revelation. He also should read *Are Roman Catholics Christians?*, noting Ephesians 2:8-9 ***"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."***

Naturally pp resorts mainly to personal attack etc. according to Proverbs 14:16 ***"A wise man feareth, and departeth from evil: but the fool rageth, and is confident."***

James White never debunked anyone, especially not Dr Ruckman as *The Scholarship Only Controversy* shows. It is the other way round [www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* ***Author's Introduction***, **Tables A1-A4**, **Appendix 1 - James White and the 'King James Only Controversy' so-called**]. White attacks over 200 passages of scripture in his book, all of which attacks are found to be falsehoods on examination though it is clear that White repeatedly lines up with Rome and Watchtower in his departures from the AV1611. White is not a prominent scholar. He is a prominent and habitual liar, as Dr Ruckman's book shows.

Whatever White said about Hort, White is nevertheless wedded to Hort's favourite manuscripts i.e. Aleph and B [*KJO Review Full Text* pp 30-31, 37, 39, 65-66, 71, 85, 195-197, 198, 304-394, 440-441, 461-467, 477-488, 489-504, 510-529, 602-666 the lengthy page intervals addressing departures from the AV1611 that White approves of and that are found repeatedly in Westcott and Hort's RV].

pp is clearly ignorant of the Lord's purification of His words Psalm 12:6-7 [***"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever"***] and while he demands you produce an exact copy of the original text, he fails to disclose any manuscripts at all.

pp also fails to understand that a late manuscript can and does embody an early text. He also fails to understand that the Book that went out into the world as ***"the scripture of truth"*** Daniel 10:21 in well over a billion copies clearly shows God at work compared to the main Catholic sources Aleph and B, of which Dean Burgon states *"Dr. Hort contends that [the Truth of Scripture] more than half lay perdu on a forgotten shelf in the Vatican Library; - Dr. Tischendorf, that it had been deposited in a waste-paper basket in the convent of S. Catherine at the foot of Mount Sinai, - from which he rescued it on the 4th February 1859: - neither, we venture to think, a very likely circumstance. We incline to believe that the Author of Scripture hath not by any means shown Himself so unmindful of the safety of the Deposit, as those distinguished gentlemen imagine."* [*The Revision Revised* p 343 www.gutenberg.org/ebooks/36722?msg=welcome_stranger#toc9]

pp's contention about scripture is the same as Hort's and Tischendorf's, whatever pp may profess to the contrary.

pp was given the ancient sources for Matthew 6:13 and simply ignored them in order to lash out at you again. He demands in red to know what manuscript according to Hort contained the Doxology of Matthew 6:13. As indicated, he was given the pre-4th century sources but ignored them.

Likewise he also ignored all the material cited from Wilkinson's work that attested to the purity of the Waldensian Bibles that the AV1611 translators had at their disposal as witnesses to the pure text of scripture. Clearly he couldn't handle that material.

pp insists that Erasmus followed Jerome. He doesn't tell you that Erasmus said of Catholic and other theologians of continental Europe that their *"brains are the rottenest, intellects the dullest, doctrines the thorniest, manners the brutalest, life the foulest, speech the spitefulest, hearts the blackest that I have ever encountered in the world..."* See *In Awe of Thy Word* p 928 by Gail Riplinger. Erasmus' Greek Text was of course different from anything derived from Jerome, which is one reason why it provoked such opposition from Rome.

pp rails against Dr Moorman but of course pp can't substantiate his dogma in any way. Dr Moorman simply listed the ancient witnesses for and against about 350 doctrinal passages. pp can't refute Moorman's listing in any way, he simply follows the second part of Proverbs 14:16 again [***"A wise man feareth, and departeth from evil: but the fool rageth, and is confident**."* PPPP is not ***"A wise man"***].

He compounds his lie about the Revisers by delving into this nation's governance. The fact remains that the RV never received royal approval and for that reason alone, Ecclesiastes 8:4 [***"Where the word of a king is, there is power: and who may say unto him, What doest thou?"***], it was a satanic counterfeit without spiritual power like all its successors to the present day. It faded away in less than 20 years and has therefore had to be repeatedly recycled under new guises to ***"by good words and fair speeches deceive the hearts of the simple"*** Romans 16:18; ASV, NASV, RSV, NRSV, NIVs, ESV etc.

pp cites what the AV1611 translators said about Jerome but of course he neglects to mention that the AV1611 translators rightly called the pope ***"that man of sin"*** 2 Thessalonians 2:3 in their Dedicatory Epistle and said of the Douay-Rheims version derived from Jerome's Vulgate that *"we have shunned the obscurity of the Papists, in their AZIMES, TUNIKE, RATIONAL, HOLOCAUSTS, PRAEPUCE, PASCHE* [e.g. Acts 12:4]*, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood."*

The AV1611 translators saw that Rome tries to force the individual to look to ***"the word of men"*** instead of ***"the word of God"*** 1 Thessalonians 2:13. That is exactly what pp aims to do.

He bangs on about Luther commending the papal church but doesn't tell you that Luther did not translate his Bible from the Vulgate. Far from being the only inerrant word of God as pp insists, Jerome's Vulgate is riddled with inconsistencies. A genuine textual scholar, Hodges, notes that *"the more than 8000 Vulgate manuscripts which are extant today exhibit the greatest amount of cross contamination of textual types."* See *'O Biblios' - The Book* p 94 [www.timefortruth.co.uk/why-av-only/].

The Nestle-Aland text is basically a corrupt text derived from Westcott and Hort, of whom Dr William Grady, *'O Biblios' - The Book* pp 205-206 [www.timefortruth.co.uk/why-av-only/] said *"Having carefully read both the* Life and Letters of Brooke Foss Westcott *by his son Arthur Westcott (1903) and the* Life and Letters of Fenton John Anthony Hort *by his son Arthur Fenton Hort (1896), this author is firmly convinced...that Drs Westcott and Hort were A PAIR OF UNSAVED LIBERALS WHOSE OPEN VATICAN SYMPATHIES CAST THEM AS THE CONSUMMATE JESUIT PLANTS!"* That is, the RV came from ***"that man of sin"*** 2 Thessalonians 2:3, not ***"the Spirit of truth"*** John 16:13.

Nestle repeatedly matches the DRB, JB, NJB, NWT against the AV1611 and is a standard not for Protestantism but for apostate Protestantism.

pp appeals to Beza and John Bois in support of the Vulgate. When the smoke dissipates, the fact remains that the Received Greek Text and the AV1611 with which they were directly associated do not match the Vulgate, a fact that Rome loathes to this day as the following item reveals, from *The Unknown Warrior* message [www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php. This is from the full study. The statement is not found in the uploaded study]:

...from *The Secret Plan*, compiled in the Jesuit College near Turin in Northern Italy in 1825. The plan was written up by Fr. Leone, SJ, translated and published in 1848 by Augusta Cooke. This is what the Jesuits had to say about the Authorized King James Bible of 1611.

"Then the Bible, that serpent which with head erect and eyes flashing threatens us with its venom while it trails along the ground, shall be changed into a rod as soon as we are able to seize it [1881, Revised Version, Westcott and Hort, Cambridge University; 1881, 'Originals-onlyism,' Hodge and Warfield, Princeton Theological Seminary, ***"Traitors, heady, highminded"*** 2 Timothy 3:4]*...for three centuries past this cruel asp has left us no repose. You well know with what folds it entwines us and with what fangs it gnaws us."*

American Baptist Eric Jon Phelps is a long-term researcher of Vatican strategy. His comment on the above Jesuit statement is that *"As The Authorized Version is the bulwark for the very Reformation the* [Jesuit] *Order is oath-bound to destroy it."* [*Did The Catholic Church Give Us The Bible?* David W. Daniels, Chick Publications, 2005, p 111, *Vatican Assassins* Eric Jon Phelps, CD, Chapter 21, p 485]

pp also bangs on about Revelation 16:5. He doesn't tell you that a very ancient source, P 47, contained a second *"and"* that had to be ignored to insert the spurious reading *"the Holy One*." The AV1611 translators didn't ignore it, thanks no doubt to the many faithful vernacular Bibles that they consulted and came up with the correct reading that matches i.e. is consistent with other associated references; Revelation 1:4, 8, 4:8, 11:17. See [www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *James White's 7 Errors* p 8, p 30 of this work].

Revelation 16:5 as it stands in the AV1611 has of course, like the rest of the AV1611 (we know about correction of typos in early editions etc.), stood for 400 years and gone global with over a billion copies while pp and other critics like him remain tucked away in obscure and largely forgotten corners of academia. It's easy to see who and what God is interested in insofar as concerning the global spread of the AV1611 ***"this thing was not done in a corner"*** Acts 26:26.

All pp and others like him have are their own opinions of what they suppose God might have said and of whom Paul said ***"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise"*** 2 Corinthians 10:12.

Rome has of course spread herself worldwide but again as Rome's greatest hate, the Book of Revelation states ***"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth"*** Revelation 18:24. That is Rome's worldwide influence.

pp insists as cited in your other note that **The final authority is the Church (1 St .Timothy 3:15 says "the Church of the living God is the pillar and bulwark of the truth" so it can never be wrong)**. That really is a smokescreen. pp should read O.C. Lambert's 2 volumes of *Catholicism Against Itself*. Note again the cross contamination of Jerome's Vulgate sources mentioned above.

Note also that pp is not quoting any Bible version that I can readily access but, it appears, CCC 171 from the Catholic Catechisms i.e. ***"the word of men"*** again instead of ***"the word of God"*** 1 Thessalonians 2:13. See carm.org/is-the-roman-catholic-church-the-pillar-of-truth.

pp of course lied about 1 Timothy 3:15. It reads in the DRB, which is from Jerome's Vulgate that pp praises above, *"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."*

That is actually close to the AV1611 reading:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" 1 Timothy 3:15.

The church referred to is the priesthood of all believers, 1 Peter 2:5, 9, through whom ***"the Spirit of truth"*** John 16:13 bore witness to ***"the scripture of truth"*** Daniel 10:21. The term the church is not a reference to any Baalite Catholic hierarchy, which is why pp and the CCC had to wrest the scripture in order to make it so, 2 Peter 3:16. [See the *Ruckman Reference Bible* on 1 Corinthians 10:32, Ephesians 1:22-23, 1 Timothy 3:15, pp 1521, 1554, 1583]

Note also Rome's - and Jerome's - reading of the very next verse from the DRB *"And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory."* That is a stupid reading that makes no sense. The correct reading is as follows from the AV1611 as Dean Burgon proved exhaustively in *The Revision Revised* [pp 425-443].

"And without controversy great is the mystery of godliness: <u>God</u> was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" 1 Timothy 3:16.

Any church that would put out the stupid DRB/Vulgate reading of 1 Timothy 3:16 that persists in Catholic versions to this day, only slightly amended, is not the pillar and bulwark of anything other than monumental deception. [See www.timefortruth.co.uk/why-av-only/ *'O Biblios' - The Book* pp 60-61]

In sum, pp, together with his whole church, follows his and their mentor of whom the Lord Jesus Christ said ***"When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it"*** John 8:44.

Yours in the Lord Jesus Christ
Alan

Third and Final Exchange, April 27th 2014, This Writer's Response

Hi John

Thank you for your note. What pp also doesn't realise or ignores is that the AV1611 is still the royal law James 2:8 for The Coronation Oath [www.timefortruth.co.uk/why-av-only/ *Royal Law – James 2:8*] and Jerome's Vulgate, like 'the Greek,' is in a dead language i.e. Latin whereas "the word of God...liveth and abideth for ever" 1 Peter 1:23.

Also 1 Timothy 3:15 in the CCC puts the emphasis on the church, which Catholics take to be their church. In 1 Timothy 3:15 in the AV1611 the emphasis is more on the living God and therefore on the body of Christ, 2 Corinthians 3:3, 6:16 and the Saviour, 1 Timothy 4:10.

Note that Will Kinney has a most informative article on Revelation 16:5 that effectively answers pp's denial of Revelation 16:5 in the AV1611 brandplucked.webs.com/rev165shaltbe5810us.htm.

Alan

Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21

First Exchange, April 26th 2014

As indicated in the ***Introduction*** PPPP's objections to ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible have centred on:

- Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible
- The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible
- The supposed error of the Reformation principle *Sola scriptura "by Scripture alone"* en.wikipedia.org/wiki/Sola_scriptura
- Disputed texts in the 1611 Holy Bible.

See again **First Exchange, This Writer's Response** for an overall response to PPPP's first set of objections to ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible. Further remarks follow. The first of these addresses PPPP's unbiblical notions about ***"the salvation which is in Christ Jesus"*** 2 Timothy 2:10. See below.

See www.vaticancatholic.com for there is absolutely No Salvation Outside the Catholic Church. You are not a Christian but a Protestant.

PPPP is lying about salvation of course. The expression **the Catholic Church** occurs nowhere in the following passage or its context.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" Acts 4:10-12.

PPPP does not, of course, know what **a Christian** is. Addressing ***"...the body of Christ, and members in particular"*** 1 Corinthians 12:27 Paul defines what **a Christian** is – regardless of Protestantism, fundamentalism, evangelicalism or any other ism - about which Biblical definition PPPP is clearly clueless.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" Romans 8:9.

Bro. Davis is therefore right to dismiss the site that PPPP refers to as ***"a thing of nought"*** Isaiah 29:21, 41:12, Jeremiah 14:14, Amos 6:13. However, accessing the site leads to the following site that belongs to a splinter Catholic group in New York www.mostholyfamilymonastery.com/. This group professes that all popes from at least as far back as Paul VI are heretics and are therefore called Sedevacantists en.wikipedia.org/wiki/Most_Holy_Family_Monastery i.e. vacant-seatists, professing that the so-called papal throne or seat has been occupied by heretics from at least as far back as Paul VI and still awaits its rightful occupant. PPPP's group is therefore at odds with conventional Catholics as well as with King James Bible believers. All Catholics, whether conventional or Sedevacantist, will of course soon get their desired occupant for the papal seat but they won't appreciate the outcome. Neither will they get any understanding from it.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority...Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six" Revelation 13:2, 18.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" Revelation 16:10-11.

The annotations to **First Exchange, This Writer's Response** to PPPP's objections to ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible from **First Exchange, April 26th 2014** now follow.

- *Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible*

Also Protestantism does not have "scripture" in light of the following: The top 'conservative' Protestant "biblical scholar" on the planet D.A. Carson explained: "What we possess is something over 2,100 lectionary manuscripts, more than 2,700 minuscules, just over 260 uncials, and about 80 papyri. To keep things in perspective, however, it is important to remember that the vast majority of these 5,000 or so manuscripts are fragmentary, preserving a few verses or a few books. Only about 50 of these 5,000 contain the entire New Testament, and only one of these 50 is an uncial (viz., codex Sinaiticus). Most of the manuscripts, however, do contain the four Gospels." (D.A. Carson, The King James Version Debate - A Plea for Realism, p. 18.)

D. A. Carson is not a **"biblical scholar"** of any persuasion. D. A. Carson's lack of scholarship is apparent in that he has been unable to show, at least according to PPPP's citation of him, any New Testament passages of scripture that do not have some Greek attestation and in that he is unaware of the actual contents of Codex א Aleph Sinaiticus. The contents of Codex א Aleph Sinaiticus reveal its satanic nature such that it could never be perceived as a trustworthy witness to the New Testament text, unlike of the bulk of Greek New Testament sources that bear witness to the 1611 Holy Bible New Testament. Gail Riplinger states in *New Age Bible Versions* pp 557ff, her emphasis.

"Sinaiticus (Aleph) adds two books after Revelation, both written in the same handwriting as the remainder…These two books, The Shepherd of Hermas and The Epistle of Barnabas, spell out in detail the entire New Age scenario, including commands to do the things God specifically forbids, such as:

1. *Take 'the name' of the beast.*
2. *Give 'up to the beast'.*
3. *Form a one world government.*
4. *Kill those not receiving his 'name'.*
5. *Worship female virgins.*
6. *Receive 'another spirit'.*
7. *Seek power.*
8. *Believe that God is immanent in his creation, as a pantheistic, monistic Hindu god.*
9. *Avoid marriage; permit fornication.*
10. *Abstain from fasting.*
11. *Subscribe to the New Age Root Race Theory.*
12. *Be saved by being baptized and keeping the 'twelve' mandates of the Antichrist."*

"If, after reading the following pages, the reader finds manuscript Aleph to be 'most reliable,' 'accurate,' preferred,' 'the most highly valued,' and of 'pre-eminent excellence,' as new version editors assert, then I've got a membership card for you in the Ghostly Guild too."

What follows are some of extracts from *The Shepherd of Hermas* and *The Epistle of Barnabas* given in *New Age Bible Versions*, together in turn with Sister Riplinger's scriptural comments.

""Whoever shall not receive His name shall not enter the kingdom of God."

"Rev. 13:16, 17 says the Antichrist will cause ***"all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."***

""The seal then is the water; so they go down into the water dead, and they come up alive."

"Baptism, as an initiation rite of the New Age is discussed fully in chapter 14 [New Age Versions]*; Apostate Christianity, along with 'ancient mystery cults,' believe baptism itself imparts spiritual life.*

""These twelve tribes which inhabit the whole world are twelve nations."

"The New Age scenario calls for a one world government 'divided' into twelve segments. (See Vera Alder's When Humanity Comes of Age.) Also see Dan. 11:39 where the Antichrist will ***"divide the land for gain."***

""I took courage and gave myself up to the beast."

"Giving up to the beast is in opposition to Rev. 15:2 which says Christians ***"had gotten the victory over the beast…having the harps of God."***

""But some repented and believed and submitted themselves to those that had understanding…but if not, ye shall be delivered unto him to be put to death."

"Rev. 20:4 says, ***"I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands."*** *Jesus said the Antichrist* ***"shall cause them to be put to death,"*** *Mark 13:12.*

""But the other which…have not received the seal have been replaced…their possessions must be cut off them. The Lord dwelleth in men that love peace, for to him peace is dear, but from the contentious…this thy deed punish thee with death."

"Rev. 13:16, 17 says ***"And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark"*** *Daniel 8 and 11 say,* ***"He shall enter peaceably…he shall scatter among them the…spoil and riches and by peace shall destroy many…But he shall have power over the treasures of gold and silver."****"*

The following is from the *Epistle of Barnabas*, with Dr Mrs Riplinger's comments.

""The Black One is crooked and full of a curse. Offer resistance that the Black One may not effect an entrance."

"New Age Root Race theory teaches that Christians, Jews, and certain 'dark' races are the 'Black Lodge.' In reference to this group, the New Age 'Great invocation' prays, "seal the door where evil dwells.""

""Satan…is Lord" (Ch. 68)"

"2 Corinthians 4:4 says Satan is the ***"god*** *(small g)* ***of this world."*** *1 Corinthians 8:5 says* ***"[T]here be gods many and lords many."*** *1 Timothy 6:15 says Jesus Christ is* ***"Lord of lords"*** *(small l for the false 'lords'). Satan can never be Lord (capital L)."*

PPPP is of ***"that old serpent, called the Devil, and Satan, which deceiveth the whole world"*** Revelation 12:9, D. A. Carson and PPPP being among the deceived, of whom Paul said ***"But evil men and seducers shall wax worse and worse, deceiving, and being deceived"*** 2 Timothy 3:13.

PPPP further states, referring to Carson **He also explains that no two manuscripts agree in every detail. "By contrast, the New Testament, as I have said, is preserved in five thousand Greek manuscripts and eight thousand manuscripts of versions. Yet despite this abundant supply of manuscript evidence, this providential wealth of material sufficient to embarrass the most industrious textual critic, it is a stark fact that no two manuscripts agree in every detail." (D.A. Carson, The King James Version Debate - A Plea for Realism, pp. 18-19.). Now it is crucial to realize that working from the assumption of sola scriptura (i.e., the position that a book is the ONLY inerrant rule of faith and practice) the Protestant cannot be sure what "scripture" is: due to the aforementioned fact about the imperfection of extant biblical manuscripts. You cannot identify WHICH MANUSCRIPT of the many thousands there are: that is a facsimile copy of the original inspired writings: You are fallible and only have your fallible opinion. Furthermore even if you did (which is of course absolutely impossible) many passages are missing and thus incomplete and you have no way of knowing what was originally there. Is it not a contradiction to believe the "word of God" (as you construe it) is preserved when the facts indicate otherwise? This crushes sola scriptura.**

No bible believer is dependent on **a facsimile copy of the original inspired writings** for ***"The words of the LORD"*** Psalm 12:6. PPPP is merely displaying his wilful ignorance of ***"the scripture of truth"*** Daniel 10:21.

"Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words" Jeremiah 36:32.

That said, the facts of textual transmission from ancient sources and preservation of the purity of the text that underlies the 1611 Holy Bible are given in the following extracts from earlier works by this writer. Unlike D. A. Carson and PPPP with his mental meanderings of an unidentified 10th century monk, see **First Exchange, April 26th 2014**, the researchers cited ***"speak forth the words of truth and soberness"*** Acts 26:25. Note that no Bible believer has to resort to extant Greek manuscripts for ***"the scripture of truth"*** Daniel 10:21 because as shown it was preserved entire and unblemished in the texts of pre-1611 Bibles the texts of which were brought to perfection in the 1611 Holy Bible.

PPPP of course cannot cite from Carson or any other source *any* let alone **many** missing passages of scripture from the testimony of the Greek sources. It is necessary therefore simply to show how, as a whole, the bulk of extant Greek sources does bear witness to the New Testament text of the 1611 Holy Bible and is overwhelmingly an unbroken witness to that text from when it was first written.

Some overlap with the items **First, Second, Third and Final Exchange, April 27th 2014, This Writer's Response** will be observed in the extracts that follow. It is hoped that this overlap will help readers according to Paul's exhortation. ***"Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe"*** Philippians 3:1.

Extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Laodicean Lenny is a Christian anarchist wise in his own conceit* pp 4-6. The following extract shows that the manuscript sources for the 1611 Holy Bible are not fragmentary, contradictory or spurious as D. A. Carson and PPPP insinuate. The King James translators' knowledge of their Biblical sources was far in advance of that of ***"the two tails of these smoking firebrands"*** Isaiah 7:4 Carson and PPPP. See the summary statement by Dr Fulke. Further information is given on *The Pure Bible of the Waldenses* and Jerome's insidious Vulgate. See ***Introduction*** and **First Exchange, This Writer's Response**.

See www.timefortruth.co.uk/why-av-only/ *The Great Bible Robbery* pp 9-14 and this extract, p 14 that summarises how the NIV New Testaments are basically Catholic texts derived from the 1582 Jesuit Rheims New Testament.

Conclusions from Table 1

1. **Table 1** lists 141 New Testament readings where the 1984 and 2011 NIVs agree with the 1582 Jesuit Rheims New Testament and the NJB [New Jerusalem Bible] *against* the AV1611.

Wilkinson's work is very helpful in these respects.

See kjv.benabraham.com/html/our_authorized_bible_vindicated.html.

See these extracts from kjv.benabraham.com/html/chapter-2.html with respect to the corrupt sources underlying the NIVs via Jerome's Latin Vulgate, the 1582 Jesuit Rheims New Testament derived from it and the Waldensen Bibles that the King James translators possessed.

The Vaticanus Manuscript (Codex B) and the Sinaiticus Manuscript (Codex Aleph א) belong to the Eusebio-Origen type, and many authorities believe that they were actually two of the fifty copies prepared for Constantine by Eusebius. Dr. Robertson singles out these two manuscripts as possibly two of the fifty Constantine Bibles. He says:

"Constantine himself ordered fifty Greek Bibles from Eusebius, Bishop of Caesarea, for the churches in Constantinople. It is quite possible that Aleph (א) and B are two of these fifty" [A.T. Robertson, *Introduction of Textual Criticism of the N.T.*]...

It is evident that the so-called Christian Emperor gave to the Papacy his [endorsement] of the Eusebio-Origen Bible. It was from this type of manuscript that Jerome translated the Latin Vulgate which became the authorized Catholic Bible for all time.

The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen, are terms for ideas that are inseparable in the minds of those who know. The type of Bible selected by Constantine has held the dominating influence at all times in the history of the Catholic Church. This Bible was different from the Bible of the Waldenses, and, as a result of this difference, the Waldenses were the object of hatred and cruel persecution, as we shall now show. In studying this history, we shall see how it was possible for the pure manuscripts, not only to live, but actually to gain the ascendance in the face of powerful opposition...

The Reformers held that the Waldensian Church was formed about 120 A.D., from which date on, they passed down from father to son the teachings they received from the apostles [Allix]. The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D. [Scrivener]. We are indebted to Beza, the renowned associate of Calvin, for the statement that the Italic Church dates from 120 A.D....

Waldensian influence, both from the Waldensian Bibles and from Waldensian relationships, entered into the King James translation of 1611. Referring to the King James translators, one author [Dr Benjamin Warfield] speaks thus of a Waldensian Bible they used:

"It is known that among modern [i.e. contemporary] versions they consulted was an Italian, and though no name is mentioned, there cannot be room for doubt that it was the elegant translation made with great ability from the original Scriptures by Giovanni Diodati, which had only recently (1607) appeared at Geneva"...

It is therefore evident that the translators of 1611 had before them four Bibles which had come under Waldensian influence: the Diodati in Italian, the Olivetan in French, the Lutheran in German, and the Genevan in English. We have every reason to believe that they had access to at least six Waldensian Bibles written in the old Waldensian vernacular.

See these extracts from:

kjv.benabraham.com/html/chapter-3.html and kjv.benabraham.com/html/chapter-4.html.

with respect to the pre-1611 scholarship that proved that the 1582 Jesuit Rheims New Testament i.e. the prototype NIV was but an offspring of Jerome's corrupt Latin Vulgate.

The Reformation did not make great progress until after the Received Text had been restored to the world. The Reformers were not satisfied with the Latin Vulgate.

The papal leaders did not comprehend the vast departure from the truth they had created when they had rejected the lead of the pure teachings of the Scriptures. The spurious books [the Apocrypha] of the Vulgate opened the door for the mysterious and the dark doctrines which had confused the thinking of the ancients. The corrupt readings of the genuine books decreased the confidence of people in inspiration and increased the power of the priests [the spawning ground for today's 'originals-onlyists' and academic AV1611 critics]. All were left in a labyrinth of darkness from which there was no escape. Cartwright, the famous Puritan scholar, described the Vulgate as follows:

"As to the Version adapted by the Rhemists (Cartwright's word for the Jesuits), Mr. Cartwright observed that all the soap and nitre they could collect would be insufficient to cleanse the Vulgate from the filth of blood in which it was originally conceived and had since collected in passing so long through the hands of unlearned monks, from which the Greek copies had altogether escaped" [Brooke's *Memoir of the Life of Cartwright*].

More than this, the Vulgate was the chief weapon relied upon to combat and destroy the Bible of the Waldenses. I quote from the preface of the New Testament translated by the Jesuits from the Vulgate into English, 1582 A.D.:

"It is almost three hundred years since James Archbishop of Genoa, is said to have translated the Bible into Italian. More than two hundred years ago, in the days of Charles V the French king, was it put forth faithfully in French, the sooner to shake out of the deceived people's hands, the false heretical translations of a sect called Waldenses"...

See these extracts from kjv.benabraham.com/html/chapter-4.html.

The principal object of the Rhemish translators was not only to circulate their doctrines through the country, but also to depreciate as much as possible the English translations [Brooke].

The appearance of the Jesuit New Testament of 1582 produced consternation in England. It was understood at once to be a menace against the new English unity. It was to serve as a wedge between Protestants and Catholics. It was the product of unusual ability and years of learning. Immediately, the scholarship of England was astir. Queen Elizabeth sent forth the call for a David to meet this Goliath. Finding no one in her kingdom satisfactory to her, she sent to Geneva, where Calvin was building up his great work, and besought Beza, the co-worker of Calvin, to undertake the task of answering the objectionable matter contained in this Jesuit Version. In this department of learning, Beza was easily recognized as chief. To the astonishment of the Queen, Beza modestly replied that her majesty had within her own realm, a scholar more able to undertake the task than he. He referred to Thomas Cartwright, the great Puritan divine. Beza said, "The sun does not shine on a greater scholar than Cartwright."

Cartwright was a Puritan, and Elizabeth disliked the Puritans as much as she did the Catholics. She wanted an Episcopalian or a Presbyterian to undertake the answer. Cartwright was ignored. But time was passing and English Protestantism wanted Cartwright. The universities of Cambridge and Oxford, Episcopalian though they were, sent to Cartwright a request signed by their outstanding

scholars [Brooke]. Cartwright decided to undertake it. He reached out one arm and grasped all the power of the Latin manuscripts and testimony. He reached out his other arm and in it he embraced all the vast stores of Greek and Hebrew literature. With inescapable logic, he [marshalled] the facts of his vast learning and [levelled] blow after blow against this latest and most dangerous product of Catholic theology...

See these extracts from kjv.benabraham.com/html/chapter-5.html with respect to the 1611 Holy Bible, its comprehensive sources and its unparalleled scholarly compilation of which Lenny appears to be largely ignorant.

Origin of the King James Version

After the life and death struggles with Spain, and the hard fought battle to save the English people from the Jesuit Bible of 1582, victorious Protestantism took stock of its situation and organized for the new era which had evidently dawned. A thousand ministers, it is said, sent in a petition, called the Millenary Petition, to King James who had now succeeded Elizabeth as sovereign. One author describes the petition as follows:

"...Among other of their demands, Dr. Reynolds, who was the chief speaker in their behalf, requested that there might be a new translation of the Bible, without note or comment" [McClure].

The strictest [i.e. most Biblical] element of Protestantism, the Puritan, we conclude, was at the bottom of this request for a new and accurate translation, and the Puritan element on the committee appointed was strong [McClure].

The language of the Jesuit Bible had stung the sensibilities and the scholarship of Protestants. In the preface of that book it had criticized and belittled the Bible of the Protestants. The Puritans felt that the corrupted version of the Rheimists was spreading poison among the people, even as formerly by withholding the Bible, Rome had starved the people [Brooke]...

The [Unrivalled] Scholarship of the Reformers

...In view of the vast stores of material which were available to verify the certainty of the Bible at the time of the Reformation, and the prodigious [labours] of the Reformers in this material for a century, it is very erroneous to think that they had not been sufficiently overhauled by 1611.

It was said of one of the translators of the King James that "such was his skill in all languages, especially the Oriental, that had he been present at the confusion of tongues at Babel, he might have served as Interpreter-General" [McClure]. It is an exaggerated idea, much exploited by those who are attacking the Received Text [like Lenny], that we of the present have greater resources of information, as well as more valuable, than had the translators of 1611. The Reformers themselves considered their sources of information perfect. Doctor Fulke says:

"But as for the Hebrew and Greek that now is, (it) may easily be proved to be the same that always hath been; neither is there any diversity in sentence, howsoever some copies, either through negligence of the writer, or by any other occasion, do vary from that which is commonly and most generally received in some letters, syllables, or words" [Fulke].

We cannot censure the Reformers for considering their sources of information sufficient and authentic enough to settle in their minds the infallible inspiration of the Holy Scriptures, since we have a scholar of repute to-day rating their material as high as the material of the present. Doctor Jacobus thus indicates the relative value of information available to Jerome, to the translators of the King James, and to the Revisers of 1900:

"On the whole, the differences in the matter of the sources available in 390, 1590, and 1890 are not very serious" [Jacobus].

PPPP is among those of whom David said ***"Whose mouth speaketh vanity, and their right hand is a right hand of falsehood"*** Psalm 144:8.

Extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 43-44. Note that this extract expands upon the statement under **Second Exchange, April 27th 2014, This Writer's Response** pp also fails to understand that a late manuscript can and does embody an early text.

See also www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 94-96, 97-99 with respect to the 'oldest and best' and 'weighed not counted' speculations and Carson's and PPPP's hang-up about non-identical manuscripts.

Brake, [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition David Otis Fuller, D.D.] p 211, wrote his thesis for Master of Theology at Dallas Theological Seminary on *The Doctrine of the Preservation of the Scriptures*. He states *"Although there are variants within the Textus Receptus these are extremely few and often trivial, which demonstrates the highly stable character of the manuscript tradition."* Hodges continues, [*Which Bible?* 5th Edition David Otis Fuller, D.D pp 33-37].

"No one has yet explained how a long, slow process spread out over many centuries as well as over a wide geographical area, and involving a multitude of copyists, who often knew nothing of the state of the text outside of their own monasteries or scriptoria, could achieve this widespread uniformity out of the diversity presented by the earlier forms of text. Even an official edition of the New Testament...would have great difficulty achieving this result as the history of Jerome's Vulgate demonstrates."

Here Hodges notes *"the more than 8000 Vulgate manuscripts which are extant today exhibit the greatest amount of cross contamination of textual types."* He continues.

"But an unguided process achieving relative stability and uniformity in the diversified textual, historical, and cultural circumstances in which the New Testament was copied, imposes impossible strains on our imagination.

"Herein lies the greatest weakness of contemporary textual criticism. Denying to the Majority text any claim to represent the actual form of the original text, it is nevertheless unable to explain its rise, its comparative uniformity, and its dominance in any satisfactory manner. All these factors can be rationally accounted for, however, if the Majority text represents simply the continuous transmission of the original text from the very first. All minority text forms [i.e. Codices B Vaticanus and א Aleph Sinaiticus that underlie Jerome's Vulgate that PPPP idolises] *are, on this view, merely divergent offshoots of the broad stream of transmission whose source is the autographs themselves..."*

The analogy of textual transmission as a flowing stream is described by Grady [*Final Authority* William P. Grady] pp 60-61, citing the work of Pickering and Scrivener to refute the notion that the oldest texts are automatically the best.

"The "oldest is best" advocate will often resort to the analogy of a flowing stream. This line of reasoning assumes...that the closer one gets to the stream's source, the purer the water MUST be...Pickering throws in the proverbial monkey wrench:

"This is normally true, no doubt, but what if a sewer pipe empties into the stream a few yards below the spring? Then the process is reversed - as the polluted water is exposed to the purifying action of the sun and ground, THE FARTHER IT RUNS THE PURER IT BECOMES (unless it passes more pipes). That is what happened to the stream of the New Testament transmission. Very near to the source, by 100 A.D. at least, THE POLLUTION STARTED GUSHING INTO THE PURE STREAM."

Grady continues *"the available manuscript evidence supports this conclusion by exhibiting both an excessive corruption in the earliest manuscripts and an exceptional coherence in the latter. While Colwell affirms, "The overwhelming majority of readings were created before the year 200," Scrivener summarises his research as follows:*

"It is no less true to fact than paradoxical in sound, that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenaeus and the African Fathers and the whole Western, with a portion of the Syrian Church, used far

inferior manuscripts to those employed by Stucia, or Erasmus, or Stephen thirteen centuries later, when moulding the Textus Receptus""...

Pickering [*New Age Bible Versions*] p 476 states that *"We are not judging between two text forms, one representing 80% of the MSS. and the other 20%. Rather, we have to judge between 80-90% and a fraction of 1%"...*

Our critic [like Carson and PPPP] regards as an ***"insoluble problem"*** the fact that ***"no two mss. in the Byzantine or T.R. tradition agree perfectly."*** He therefore maintains that ***"this tradition is not better off than any other."*** Dr Hills [*Believing Bible Study*] p 196 compares *"the printed Textus Receptus to the Traditional New Testament text found in the majority of the Greek New Testament manuscripts."*

"These two texts are virtually identical. Kirsopp Lake and his associates (1928) demonstrated this fact...they came to the conclusion that in the 11th chapter of Mark "the most popular text in the manuscripts of the tenth to the fourteenth century" differed from the Textus Receptus only four times. This small number of differences seems almost negligible in...that in this same chapter Aleph B [underlying Jerome's Vulgate that PPPP idolises] *and D differ from the Textus Receptus 69, 71, and 95 times respectively...in this same chapter B differs from Aleph 34 times and from D 102 times and...Aleph differs from D 100 times"...*

Hodges concludes his evaluation of the Majority text [*Which Bible?* 5th Edition David Otis Fuller, D.D.] p 37 [in a scholarly fashion unbeknown to either Carson or PPPP]: *"The manuscript tradition of an ancient book will, under any but the most exceptional circumstances, multiply in a reasonably regular fashion with the result that the copies nearest the autograph will normally have the largest number of descendants. The further removed from the history of transmission a text becomes from its source the less time it has to leave behind a large family of offspring. Hence, in a large tradition where a pronounced unity is observed between...eighty percent of the evidence, a very strong presumption is raised that this numerical preponderance is due to direct derivation from the very oldest sources. In the absence of any convincing contrary explanation, this presumption is raised to a very high level of probability indeed. Thus the Majority text, upon which the King James Version is based, has in reality the strongest claim possible to be regarded as an authentic representation of the original text. This claim is quite independent of any shifting consensus of scholarly judgment about its readings and is based on the objective reality of its dominance in the transmissional history of the New Testament text. This dominance has not and - we venture to suggest - cannot be otherwise explained"...*

Dean Burgon has this evaluation of the manuscripts from which Jerome derived the Latin Vulgate that PPPP idolises, noting this extract from the ***Introduction*** to this work.

Benjamin Wilkinson states *The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen, are terms for ideas that are inseparable in the minds of those who know. The type of Bible selected by Constantine has held the dominating influence at all times in the history of the Catholic Church. This Bible was different from the Bible of the Waldenses, and, as a result of this difference, the Waldenses were the object of hatred and cruel persecution...*

See kjv.benabraham.com/html/chapter-2.html *Our Authorized Bible Vindicated* Chapter 2 *The Bible Adopted by Constantine and the Pure Bible of the Waldenses*. Burgon's evaluation follows from *'O Biblios' – The Book* p 97.

Burgon's analysis continues [*True or False?* 2nd Edition David Otis Fuller, D.D.] p 192: *"Drs Westcott and Hort require us to believe that the authors of the (imaginary) Syrian Revisions of A.D. 250 and A.D. 350, interpolated the genuine text of the Gospels with between 2877 (B) and 3455 (Aleph) spurious words; mutilated the genuine text in respect of between 536 (B) and 839 (Aleph) words, substituted for as many genuine words, between 935 (B) and 1114 (Aleph) uninspired words, licentiously transposed between 2098 (B) and 2299 (Aleph); and in respect to number, case, mood, tense, person, etc., altered without authority between 1132 (B) and 1265 (Aleph) words...The illus-*

trious professor invites us to believe that the mistaken textual judgment pronounced at Antioch in A.D. 350 had an immediate effect on the text of Scripture throughout the world. We are requested to suppose that it resulted in the instantaneous extinction of codices like B Aleph, wherever found; and caused codices of the A type [in support of the Gospels as found in the 1611 Holy Bible] *to spring up like mushrooms in their place, and that, in every library of ancient Christendom...We read and marvel!"...*

Pickering [*True or False?* 2nd Edition p 231] continues:

"Burgon, the only man, living or dead, who ever personally collated all five of the old uncials (Aleph, A, B, C, D) throughout the Gospels, asserted that it is actually easier to find two consecutive verses in which B and Aleph differ from each other than two consecutive verses in which they entirely agree." Pickering also shows that, although the Byzantine manuscripts overwhelmingly bear witness to the Traditional TEXT, see above, the manuscripts themselves cannot be grouped as a *"family"*. Fuller [*Which Bible?* 5th Edition] p 264, states *"It would be difficult to find even two "identical" manuscripts."*

Neither Carson nor PPPP has therefore come up with anything new. Their lack of understanding of manuscript and textual transmission has been answered long ago. Pickering, *True or False?* 2nd Edition p 231, has these further citations that resolve Carson's and PPPP's hang-up about non-identical manuscripts. The following citation is in turn further proof that PPPP has lied in his comment that **The KJV is not based on any ancient manuscripts but on a corrupt line and strain of 10th century Byzantine Manuscripts started by a single Monk: whose errors where then copied and circulated by other manuscript transcribing Monks**.

The cursive manuscripts actually date from the 9th century, which itself gives the lie to PPPP's assertion above. PPPP is not very precise with his dating. See **First Exchange, This Writer's Response** for information on **Matthew 6:13** and its 9th century cursive support and *'O Biblios' – The Book* p 4 www.timefortruth.co.uk/why-av-only/.

See later for more details on PPPP's fiction that **The KJV is filled with over 33,000 errors!** thanks in part to this anonymous **single Monk**. Most of those supposed errors would be Old Testament readings. The King James Old Testament is of course based on Hebrew sources, not **10th century Byzantine Manuscripts** or Byzantine manuscripts from any other century. PPPP does not seem to have realised that. Pickering's analysis continues.

"Of the "Byzantine" text, Zuntz says that the great bulk of Byzantine manuscripts defies all attempts to group them"... Clark says much the same.

""The main conclusion regarding the Byzantine text is that it was extremely fluid. Any single manuscript may be expected to show a score of shifting affinities. Yet within the variety and confusion, a few textual types have been distinguished.... These types are not closely grouped like the families, but are like the broad Milky Way including many members within a general affinity..""

As Benjamin Wilkinson states, see above, *The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen are terms for ideas that are inseparable in the minds of those who know*. They do not, however, have *"a general affinity"* as the sources of the Byzantine text do. Citing Colwell, Pickering says of their text that *""it is an artificial entity that never existed."*"

The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen are terms for ideas that are not *"like the broad Milky Way"* but instead ***"wandering stars, to whom is reserved the blackness of darkness for ever"*** Jude 13.

Extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Rick Norris* p 17. The statements given below about Rick Norris apply equally to PPPP and show further the stark contrast between *"the broad Milky Way"* and ***"wandering stars, to whom is reserved the blackness of darkness for ever"*** Jude 13.

Benjamin Wilkinson concludes his Chapter 2 [kjv.benabraham.com/html/chapter-2.html] as follows.

NOTE: The two great families of Greek Bibles are well illustrated in the work of that outstanding scholar, Erasmus. Before he gave to the Reformation the New Testament in Greek, he divided all Greek MSS into two classes: those which agreed with the Received Text and those which agreed with the Vaticanus MS...

THE TWO PARALLEL STREAMS OF BIBLES

Apostles (Original)	Apostates (Corrupt Originals)
Received Text (Greek)	Sinaiticus and Vaticanus Bible (Greek)
Waldensian Bible (Italic)	Vulgate (Latin) Church of Rome's Bible
Erasmus (Received Text Restored)	Vaticanus (Greek)
Luther's Bible, Dutch, French, Italian, etc., (Received Text)	French, Spanish, Italian, etc., (from Vulgate)
Tyndale (English) 1535 (from Received Text)	Rheims (English) from Vulgate (Jesuit Bible of 1582)
King James, 1611	Oxford Movement
	Wetscott and Hort (B and Aleph), English Revised 1881
	Dr. Philip Schaff (B and Aleph), American Revised 1901

The King James from the Received Text has been the Bible of the English speaking world for 300 years. This has given the Received Text, and the Bibles translated from it into other tongues, standing and authority. At the same time, it neutralized the dangers of the Catholic manuscripts and the Bibles in other tongues translated from them.

Note that Sister Riplinger's statements about the 1611 Holy Bible refer to a sevenfold purified English Text that derived in part from a pure Greek Majority or Received or Traditional Text *but one that God has finished with.* The researches of Hodges, Moorman and Wilkinson show that the Jesuit statements that Rick Norris *falsely* likens to Sister Riplinger's stance are based on a comparison of Jerome's Vulgate with a Received Greek text that was *different* from the texts of Vaticanus and Sinaiticus from which Jerome translated his Latin Vulgate. See parallel lists above.

Unable ***"To make a difference between the unclean and the clean"*** Leviticus 11:47 or ***"to discern...the difference between the holy and profane"*** Ezekiel 44:23, Rick Norris should pay careful attention to Paul's exhortation to the Hebrews.

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" Hebrews 5:13-14.

That is, the manuscript sources for the 1611 Holy Bible are not fragmentary, contradictory or spurious as D. A. Carson and PPPP insinuate. The King James translators' knowledge of their Biblical sources was far in advance of that of ***"the two tails of these smoking firebrands"*** Isaiah 7:4 Carson and PPPP.

In sum it is not *Sola Scriptur*a that is crushed but as indicated in the ***Introduction*** ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible ***"my word like as a fire...saith the LORD; and like a hammer...breaketh the rock in pieces"*** Jeremiah 23:29 ***"For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: Their wine is the poison of dragons, and the cruel venom of asps"*** Deuteronomy 32:31-33.

PPPP should therefore take careful note of what awaits both him and his church.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" Revelation 18:8.

Concerning PPPP's falsehood that **P.S. The KJV is filled with over 33,000 errors! That is why over 33 Protestant scholars of the highest 'eminence' backed and funded by 50 cooperating denominations made a revision approved and ordered by the queen of England. The KJV is not based on any ancient manuscripts but on a corrupt line and strain of 10th century Byzantine Manuscripts started by a single Monk: whose errors where then copied and circulated by other manuscript transcribing Monks**:

The non-existent **over 33,000 errors** in the 1611 Holy Bible is a crude adaption of the estimated 36000 changes that Westcott and Hort made to the 1611 Holy Bible with their Revised Version of which 5337 were made in the New Testament not **33,000** as PPPP carelessly implies. Dean Burgon showed in *The Revision Revised* that the so-called scholarship of **over 33 Protestant scholars of the highest 'eminence'** was extremely poor. As shown below, it was, however, very pro-papist, which PPPP would appreciate.

Therefore PPPP has lied about the so-called scholarship of **over 33 Protestant scholars of the highest 'eminence'** and has lied further about the 1611 Holy Bible in his comment **The KJV is not based on any ancient manuscripts but on a corrupt line and strain of 10th century Byzantine Manuscripts started by a single Monk: whose errors where then copied and circulated by other manuscript transcribing Monks**:

See *'O Biblios' – The Book* pp 30-34 www.timefortruth.co.uk/why-av-only/ for detailed responses to PPPP's multiple lies reproduced above. References have been inserted but no format changes have been made.

6

The Defection of the Church of England

6.1 Westcott and Hort

[*Which Bible?* 5th Edition David Otis Fuller, D.D.] pp 262-318, [*God Only Wrote One Bible* Jasper James Ray] pp 23-34, [*An Understandable History Of The Bible* Samuel C. Gipp Th.D.] Chapters 7, 8

The Devil was not slow to oppose the great blessings of revival, soul-winning and enterprise brought about by the God-honoured AV1611 Holy Bible. Through the agency of his own papal church, Satan concentrated his attack on the nation which had produced the Book. His attack culminated in the efforts of Westcott and Hort, two Cambridge academics, to displace the AV1611 as the English Bible by means of their own Revised Version, RV, based mainly on the text of the Alexandrian manuscripts, which in turn formed the basis of Roman Catholic bibles such as the Latin Vulgate and the Jesuit Douay-Rheims. The attack developed as follows:

1. The Jesuit Counter-Reformation had begun even before the publication of the AV1611 [*Which Bible?* 5th Edition] pp 231-243.
2. Jesuits dominated the Council of Trent, 1546, convened to defeat the Reformation.
3. This council declared that belief in justification by faith alone was accursed, Canon IX, thus cursing the Lord Jesus Christ, John 3:16 and that the Apocrypha and church tradition were of equal authority with the Bible [*Which Bible?* 5th Edition] p 4.
4. Jesuits tried unsuccessfully to impose their own English bible translation on the English people, 1582, based on the Alexandrian text*2012.

   *2012See **Tables 1**, **6**.
5. The Counter-Reformation nevertheless gathered momentum with the emergence of *"higher critics,"* particularly Germans, who attacked the Received Text and exalted the Alexandrian text. Among these critics were Schleiermacher, Griesbach, Wellhausen, Lachmann, Tischendorf and Tregelles*2012. They were the new Gnostics.

   *2012Tregelles was English, en.wikipedia.org/wiki/Samuel_Prideaux_Tregelles.
6. German higher criticism invaded England in the early 19th century, resulting in the Puseyite movement to re-unite the Church of England with the Church of Rome. Cardinal Newman was one of the early defectors*2012.

   *2012See *Did The Catholic Church Give Us The Bible?* by David Daniels, Chick Publications, Chapter 8.
7. Romanising of the Church of England was well underway by 1870, when the Southern Convocation of the Church of England called for revision of the Text of the AV1611*2012. The Northern Convocation refused to take part and there was no such demand from the ordinary members of the Church [*God Only Wrote One Bible*] pp 23-28.

   *2012See www.timefortruth.co.uk/why-av-only/ *AV1611 vs Rome – The Holy Bible vs The Unholy Church!*
8. The Revised New Testament was published in 1881.
9. The Cambridge academics, Westcott and Hort, were strongly influenced by Pusey, Newman and Coleridge, who imported the new German Gnosticism to England and by Richard Simon [*An Understandable History Of The Bible*] p 131, *the Catholic priest,* see Section 5.2.
10. Westcott and Hort compiled the Greek text, based largely on Codices Aleph and B, which was *"secretly committed"* into the hands of the Revision Committee and used as the basis for the Revised Version [*Which Bible?* 5th Edition] p 293.

11. This text differs radically from the Received New Testament Text, in 5337 places or in about 2 of every 3 verses.

12. The RV in turn differs from the AV1611 in over 36000 places. This is more than one change in every verse [*Which Bible?* 5th Edition] pp 294, 298, although the first working rule of the committee was that as few alterations as possible were to the introduced to the Text of the AV1611 [*God Only Wrote One Bible*] p 24.

13. Of the 25 members of the committee, only a small minority, led by Dr Scrivener, endeavoured to abide by the rules and they were consistently outvoted by the others [*Which Bible?* 5th Edition] p 293.

14. The work of Westcott and Hort can be explained by their beliefs, expressed in their own words [*Which Bible?* 5th Edition] pp 277-282, [*New Age Bible Versions* Gail Riplinger] pp 400-435, [*An Understandable History Of The Bible*] pp 116-168. Even if clandestinely, they were servants of Satan and of Rome.

15. Hort states:

    "The book which has most engaged me is Darwin...My feeling is strong that the theory is unanswerable."

    "Evangelicals seem to me perverted rather than untrue. There are, I fear, still more serious differences between us on the subject of authority, and especially the authority of the Bible."

    "Think of the vile Textus Receptus leaning entirely on late mss.; it is a blessing there are such early ones."

    "I have been persuaded for many years that Mary-worship and 'Jesus'-worship have very much in common in their causes and their results."

    "Moody had great sincerity...but in matter is quite conventional and commonplace."

    "Westcott...and I have started a society for the investigation of ghosts...being all disposed to believe that such things really exist...our own temporary name is 'the Ghostly Guild'."

16. Westcott states:

    "No one now (1890), I suppose, holds that the first three chapters of Genesis, for example, give a literal history."

    "Behind a screen was a 'Pieta' the size of life (a Virgin and dead Christ)...Had I been alone I could have knelt there for hours."

    "I never read an account of a miracle (of Christ), but I seem instinctively to feel its improbability."

    "Christianity rests upon the central fact that the Word became flesh. This fact establishes not only a brotherhood of men, but also a brotherhood of nations."

Concerning Westcott and Hort's approach to the Bible, Fuller states further that: *"In spite of his brave and oft quoted words to the effect that only a thousandth part of the New Testament Text is seriously in question, Hort himself did not feel that certainty was possible"* [*True or False?* 2nd Edition David Otis Fuller, D.D.] p 279.

Would God choose such men to 'revise' His Book?? *Would YOU?? Do you suppose that GOD has as much sense as YOU??*

"Have I not written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth" Proverbs 22:20, 21b.

6.2 1881, The Year of Infamy

1881, the year of the publication of the Revised Version, was indeed a year of infamy for the Body of Christ. That same year, Professors Archibald Hodge and Benjamin Warfield of Princeton Theological Seminary attacked the Holy Bible by appealing to the lost 'originals.' In *The Presbyterian Review* in 1881, they said this.

"All the affirmations of Scripture…are without any error, when the ipsissima verba [the precise words] *of the original autographs are ascertained and interpreted in their natural and intended sense."*

See /commons.ptsem.edu/id/presbyterianrevi2618unse-dmd002 *The Presbyterian Review*, 1881, Vol. 2, No. 6, pp 237-238 and www.timefortruth.co.uk/why-av-only/ *AV1611 vs Rome – The Holy Bible vs The Unholy Church!* See also www.bible-researcher.com/warfield4.html.

That is, only the 'originals,' which you don't have, are God's words and only the 'scholars' can tell you what God *really* said. So 'scholarship' is now the final authority for Protestants, just as the Church is the final authority for Catholics. Today, Christian fundamentalists proclaim the heresy of 'scholarship-onlyism' or 'originals-onlyism' from pulpits up and down the land. Why no revival? You have the answer.

6.3 John Burgon, Dean of Chicester

[*Which Bible?* 5th Edition] pp 86-105, [*The King James Version Defended* 3rd Edition Edward F. Hills Th.D., Chapter 6 standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf] p 139

In every age God has had men who like David have **"served his own generation by the will of God"** Acts 13:36. Such a man was John Burgon. His scholarly refutation of Westcott and Hort's revisions to the Holy Bible, entitled *The Revision Revised* stands unchallenged to this day. See www.gutenberg.org/ebooks/36722?msg=welcome_stranger#toc9.

1. Burgon was Fellow of Oriel College, Oxford, Gresham Professor of Divinity and Dean of Chichester 1876-1888.
2. He was described as *"a deep and laborious student...examining the original (i.e. extant) manuscripts on every occasion, and he himself discovered many manuscripts in his search for the truth in textual matters...As for his learning, even his adversaries acknowledged that it was very great"* [*Which Bible?* 5th Edition] pp 86-87.
3. He personally scrutinised Codices Aleph and B, concluding *"we suspect that these two mss. are indebted for their preservation; SOLELY TO THEIR ASCERTAINED EVIL CHARACTER"* [*Which Bible?* 5th Edition] pp 93-94.
4. Whereas Hort declared of the New Testament *"we dare not introduce considerations which could not reasonably be applied to other ancient texts,"* Burgon *"believed that the New Testament had been divinely inspired and providentially preserved...two basic verities which make the textual criticism of the New Testament different from the textual criticism of any other book"* [*Which Bible?* 5th Edition] pp 102-103.
5. Burgon readily acknowledged the hand of Satan in the corruption of New Testament manuscripts: *"Vanquished by THE WORD Incarnate, Satan next directed his subtle malice against the WORD written. Hence...the extraordinary fate which befell certain early transcripts of the Gospel"* [*The King James Version Defended* 3rd Edition] pp 140-141.
6. He was a staunch defender, not only of the Received Text but of the AV1611. Of the 1881 Revision he said *"We are thoroughly convinced that the project of a rival Translation is not to be entertained for a moment. For ourselves we deprecate it entirely"* [*Which Bible?* 5th Edition] p 105.

7. Burgon carefully set out 7 tests of truth for manuscripts readings [*Which Bible?* 5th Edition] p 92:

    1. Antiquity of witnesses
    2. Number of witnesses
    3. Variety of evidence
    4. Respectability of witnesses
    5. Continuity of witnesses
    6. Context
    7. Internal considerations

    He declared that *"In the balances of these seven Tests of Truth the speculations of the Westcott and Hort school, which have bewitched millions are 'Tekel,' weighed in the balances and found wanting"* [*Which Bible?* 5th Edition] p 92.

    Of Westcott and Hort's subjective exaltation of Codices Aleph, B, D, Burgon stated *"In contrast with this sojourn in cloudland, we are essentially of the earth though not earthy. We are nothing if we are not grounded in facts: Our appeal is to facts, our test lies in facts"* [*Which Bible?* 5th Edition] p 91.

8. Hort had rejected the text of the majority of manuscripts by assuming that it represented a standardised text compiled by Lucian of Antioch in the 4th century [*Famine In The Land* Norman Ward] pp 32-35. This was his so-called *"conflation"* or *"recension"* theory in support of which he could cite only a mere 8 verses. Hort's theory is refuted utterly by Burgon, [*The Revision Revised* Dean John William Burgon] pp 262, 271-294, who states that *..."Their [recension] theory has at last forced them to make an appeal to Scripture and to produce some actual specimens of their meaning. After ransacking the Gospels for 30 years, they have at last fastened upon EIGHT."* Burgon concludes that *"not a shadow of proof is forthcoming that any such recension as Dr Hort imagines ever took place at all"* [*The Revision Revised*] p 273.

9. Burgon vigorously defended scriptures rejected by Westcott and Hort using Aleph and B, for example:

Mark 16:9-20

Although retained by the RV, this passage was deleted from Westcott and Hort's Greek New Testament and is disputed by the NIV and other modern translations. Burgon showed that:

"With the exception of the two uncial mss. which have just been named (Aleph and B), there is not one codex in existence, uncial or cursive (and we are acquainted with, at least, eighteen other uncials, and above six hundred cursive copies of this Gospel), which leaves out the last twelve verses of Mark" [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition] p 60.

Burgon also cited overwhelming testimony from the ancient versions, lectionaries and church fathers in favour of Mark 16:9-20 [*Which Bible?* 5th Edition] pp 168-169.

John 7:53-8:11

This passage is also omitted from the Westcott-Hort Greek text and disputed by the NIV and other modern versions. Burgon showed that:

"An omission which owed its beginning to a moral scruple was eventually extended for a liturgical consideration and resulted in severing twelve verses of St. John's Gospel - chapter 7:53-8:11 - from their lawful context" [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition David Otis Fuller], D.D. pp 148-149. However, he states that *"Jerome, who was familiar with Greek mss. (and who handled none of later date than B and Aleph), expressly related that (the passage) "is found in many copies both Greek and Latin""* [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition] p 146.

Again, Burgon cited other evidence overwhelmingly in favour of the passage, including 61 of the 73 copies of John's Gospel in the British Museum which contain the passage.

1 Timothy 3:16

The AV1611 reading **"God was manifest in the flesh"** is changed in the RV and most modern versions, including the NIV, to "He who was manifested in the flesh" or similar. Burgon showed that ΘΕΟΣ "Theos" or "God" was invariably written ΘΣ, "THS" in the uncial manuscripts and could easily become ΟΣ, "OS" or "who" [*The Revision Revised*] pp 425-426, as it appears in Aleph and C or "O,""which," in D. These are the only unequivocal uncial witnesses against "THS" [*The Revision Revised*] pp 426-443.

Writing to Bishop Ellicott, chairman of the RV committee, Burgon states that *"The sum of the available cursive copies of S. Paul's Epistles is exactly 254...Permit me to submit to your consideration as a set off against those two copies of S. Paul's Epistles which read ος, "os" - the following TWO HUNDRED AND FIFTY TWO COPIES which read Θεος "Theos""* [*The Revision Revised*] p 492. Again, Burgon provides further evidence from early citations overwhelmingly in favour of the AV1611 reading.

He warns Bishop Ellicott [*The Revision Revised*] p 430:

"It will be for you, afterwards, to come forward and prove that, on the contrary, "Theos" is a 'plain and clear error:'...You are further reminded, my lord Bishop, that unless you do this, you will be considered by the whole Church to have dealt unfaithfully with the Word of God" [*The Revision Revised*] p 430.

To this day, Burgon's case has never been answered. Ever **"Valiant for the truth"** Jeremiah 9:3, he sought to safeguard the Body of Christ from the peril about which the Earl of Shaftesbury gave solemn warning in 1856.

"When you are confused or perplexed by a variety of versions, you would be obliged to go to some learned pundit in whom you reposed confidence, and ask him which version he recommended; and when you had taken his version, you must be bound by his opinion. I hold this to be the greatest danger that now threatens us. It is a danger pressed upon us from Germany, and pressed upon us by the neological spirit of the age. I hold it to be far more dangerous than Tractarianism, or Popery, both of which I abhor from the bottom of my heart. This evil is tenfold more dangerous, tenfold more subtle than either of these, because you would be ten times more incapable of dealing with the gigantic mischief that would stand before you" [*Which Bible?* 5th Edition] pp 274-75.

Burgon summarised his findings as follows [*The Revision Revised*] p 397: *"My contention is, - NOT that the Theory of Drs Westcott and Hort rests on an INSECURE foundation, but, that it rests on NO FOUNDATION AT ALL."*

Such was the 'eminence' of the so-called scholarship of **over 33 Protestant scholars of the highest 'eminence'** that PPPP lauds. They were like those of whom David said ***"men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity"*** Psalm 62:9.

The issue of errors in extant Greek manuscripts has been addressed elsewhere. As usual with Bible critics, PPPP has given a distorted picture.

See *The 1611 Holy Bible versus Bible Critic Jacob Prasch* p 61 www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php and the following extract.

See ***Appendix 1*** **The 1611 Holy Bible versus Lying Jacob Prasch**, **Notes on Summary Table**, note 4 for examples of the more serious blemishes that entered the sources usually supportive of the 1611 Holy Bible New Testament. See the works by J. A. Moorman *Early Manuscripts and the Authorized Version, When the KJV Departs from the "Majority" Text* for examples of those anomalies in the sources usually supportive of the 1611 Holy Bible New Testament. See also *Hazardous Mate-*

rials by Gail Riplinger Chapter 20 *"The Wobbly Unorthodox Greek Orthodox Church"* for numerous examples of how Greek Orthodox priests or their ideological forebears wilfully altered manuscript copies to conform to either their own or external heresies e.g. with respect to Acts 8:37, 9:5, 6, 1 John 5:7 and numerous verses in the Book of Revelation. See *Revelation, a Censored Book* with respect to Greek Orthodox priestly tampering with Revelation 1:11, 2:1, 15, 3:14, 11:15, 17, 14:8, 17:8, 18:9 etc. to conform to that church's heretical amillennial mindset.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" Isaiah 5:20-21.

Jacob Prasch should take careful note of Proverbs 30:6 ***"Add thou not unto his words, lest he reprove thee, and thou be found a liar."***

So should PPPP, with his endorsement of Jerome's Vulgate that contains the Apocrypha as part of the Old Testament.

Concerning Greek Orthodox manuscript monkish *tampering* – not *creating* as PPPP dogmatically asserts – Sister Riplinger therefore explains in *Hazardous Materials* pp 732, 738-739, her emphases, that *Greek* sources are not in any way the sole arbiter of the words of scripture:

"The manuscript store of over 5000 Greek manuscripts produced by the Greek Orthodox church and its predecessors does, in the main, match the King James Bible exactly. These Greek manuscripts are a powerful witness to the veracity of the Received Text seen in the King James Bible and in most historical vernacular Bibles worldwide. Church History professor, Bruce Musselman, reminds us that there was a perfectly pure Greek Received Text, used by many, such as the Greek Bogomiles or Paulicians, years after Christ. There Greek Bibles were burned, along with their owners, by Emperor Diocletian, Empress Theodora and others [PPPP's spiritual forebears]...

Today, we are left with the product, not necessarily of these true Greek Christians, but of the Greek Orthodox monasteries. ***The veneration of <u>these</u> Greek manuscripts has become inflated <u>beyond</u> anything directed in the scriptures****..."*

Sister Riplinger then shows how God early countered that form of Greekiolatry.

"H. C. Hoskier, the renowned manuscript collator and Bible scholar, wrote Concerning the Genesis of the Versions of the N.T. (London: Bernard Quaritch, 1910) proving that the New Testament was circulating immediately in ***multiple*** *languages. (This will be discussed in detail in another chapter* [Chapter 30 *"The Scriptures to All Nations"*]*.) This is not a new idea, but one which is derived from the Bible's own description in Acts. In Awe of Thy Word proved that the English Bible comes directly from the gift of tongues which provided "Holy Ghost" inspired words and Bibles for those who spoke Gothic, Celtic, Latin, Greek, Hebrew and other languages. These words moved directly forward into the English Bible through the seven purifications described in Psa. 12:6, 7, just as Latin words moved forward into Roumaunt, Provinçal, Spanish, French, and Italian. The book of Romans ends saying, "But* ***now*** *is made manifest, and by* ***the scriptures*** *of the prophets, according to the commandment of the everlasting God, made known to* ***all nations****..." (Donald M. Ayers, English Words From Latin and Greek Elements, Tucson: The University of Arizona Press, 1986, 2nd ed., pp. 1-14 et al.)."*

"God knew that any ***one*** *nation group could not be trusted with the charge of preserving the New Testament scriptures...The charge of keeping the scriptures was given to this new priesthood of believers as a whole, to "every nation under heaven" (Acts 2). (See chapter, "The Scripture to All Nations" for a continuation of this topic.)"*

Sister Riplinger then states in that chapter, *Hazardous Materials* pp 1095-1097:

*"God has provided many...expert opinions about what the Holy Bible **really** says, via inspired vernacular Holy Bibles. God knew the Greeks, as a nation could not bear the responsibility of preserving the word of God. He immediately provided a safety net in Acts 2 and 1 Cor. 14:21 to catch the words they were apt to lose. The Acts 2 "Scriptures in tongues," as Wycliffe called them, were created directly by the Holy Ghost and were not man-made **translations** from 'the' Greek (G. A. Riplinger, In Awe of Thy Word...p. 758* [*"the **Holy Ghost**...first **gave** the **Scriptures** in tongues to the Apostles of Christ, to speak the word **in all languages** that were ordained under heaven"* (John Wycliffe, *Wycket*...)]*). These "Scriptures" would have quickly been available in Latin, Coptic, Celtic, Ethiopic, Arabic, Hebrew and a myriad of other languages...*

"The Greek language has never been primary for other language groups (except, of course for Greeks). Few Bibles ever were created from Greek, without recourse to other vernacular editions also, as will be evidenced by a bank of examples in this chapter [pp 1107-1112]*.*

"Hoskier: Genesis of New Testaments in Multiple Languages

"H. C. Hoskier, one of the rare scholars who has collated a large and wide range of actual ancient manuscripts, concluded that the originals were created immediately in multiple languages. The large body of documentation in his book Concerning the Genesis of the Versions of the N.T., proves his thesis well.... Hoskier makes three observations (details upcoming [1097-1107]*):*

*"1.) **Originals:** Some or all of the first originals may have been in languages other than Greek.*

*"2.) **Concurrent:** Multiple language editions were available and were concurrent with Greek editions.*

*"3.) **Continuity:** The Greek manuscripts we now use to determine the text were often made from vernacular, not Greek, editions.*

Conclusion: Greek manuscripts have historically been no more authoritative than vernacular editions."

No more than PPPP's church is about salvation:

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" Acts 4:10-12.

Concerning PPPP's falsehoods that **a revision approved and ordered by the queen of England** and **Also I did not lie about the Queen of England. England is run by the Parliament (not the Queen); it was with the Parliament that difficulties first arose (not the Queen). Citing kjv onlyist cult sources will not do.**

See again **First Exchange, This Writer's Response** and this statement with the added reference.

See kjv.benabraham.com/html/chapter-10.html *Our Authorized Bible Vindicated* by Benjamin Wilkinson Chapter 10, my emphases except for the paragraph in italics. My notes in **red** [no format changes have been made in any of the citations included in this writer's responses except font size].

The triumvirate which constantly worked to bring things to a head, and who later sat on the Revision Committee, were Ellicott, Lightfoot, and Moulton. They found it difficult to get the project on foot. **Twice they had appealed to the Government in hopes that, as in the case of the King James in 1611, the King would appoint a royal commission. They were refused** [*Historical Account of the Work of the American Committee of Revision*, pp. 3, 5].

See again remarks under **Second Exchange, April 27th 2014, This Writer's Response** and these extracts together with **Grattan Guinness on Rome**.

pp ought to read *Smokescreens* by Jack Chick. His comments are mostly a smokescreen. He accuses Bible believers of being cultists. He belongs to the most corrupt cult on earth as John revealed and as you also mentioned ***"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus..."*** Revelation 17:5-6...

He compounds his lie about the Revisers by delving into this nation's governance. The fact remains that the RV never received royal approval and for that reason alone, Ecclesiastes 8:4 [***"Where the word of a king is, there is power: and who may say unto him, What doest thou?"***], it was a satanic counterfeit without spiritual power like all its successors to the present day. It faded away in less than 20 years and has therefore had to be repeatedly recycled under new guises to ***"by good words and fair speeches deceive the hearts of the simple"*** Romans 16:18; ASV, NASV, RSV, NRSV, NIVs, ESV etc.

See also www.bible-researcher.com/ervhistory.html *The Present Revision Movement, Origin*, Taken from Isaac H. Hall, ed., *The Revised New Testament and History of Revision*. Philadelphia: Hubbard Brothers; Atlanta: C.R. Blackall & Co.; New York: A.L. Bancroft & Co., 1881 and the following extract. That work is actually favourable to the RV but the following extract gives the lie to PPPP's double falsehood concerning Queen Victoria. It confirms what Wilkinson also shows that the RV subversion was initiated by Bible-rejecting bishops in the Church of England not by Queen Victoria.

The present revision originated in the convocation, or general assembly of Episcopal clergymen, at Canterbury, England, on May 6th, 1870. Then and there a committee was appointed consisting of eminent Biblical scholars and certain high officials of the Church of England, "with power to revise, for public use, the authorized English versions of 1611, and to associate with them representative Biblical scholars of other Christian denominations using that version."

The background to the above summary statement about the twice-repeated refusal for the appointment of a royal commission for the RV and the papal mindset of the members of the revision committee is best explained by this fuller statement from Wilkinson from *Our Authorized Bible Vindicated* Chapter 10 kjv.benabraham.com/html/chapter-10.html. Benjamin Wilkinson was not a King James Only cultist, so-called, but a genuine researcher as his detailed work shows, unlike PPPP.

Note the prominence of Dr W. F. Moulton amongst the revisers with his preference for Jerome's Vulgate to *change* the AV1611 Text.

Revision at Last!

BY the year 1870, so powerful had become the influence of the Oxford Movement, that a theological bias in favor of Rome was affecting men in high authority. Many of the most sacred institutions of Protestant England had been assailed and some of them had been completely changed. The attack on the Thirty-nine Articles by Tract 90, and the subversions of fundamental Protestant doctrines within the Church of England had been so bold and thorough, that an attempt to substitute a version which would theologically and legally discredit our common Protestant Version would not be a surprise.

The first demands for revision were made with moderation of language. "Nor can it be too distinctly or too emphatically affirmed that the reluctance of the public could never have been overcome but for the studious moderation and apparently rigid conservatism which the advocates of revision were careful to adopt."(1) Of course, the Tractarians were conscious of the strong hostility to their ritualism and said little in public about revision in order not to multiply the strength of their enemies. The friends and devotees of the King James Bible, naturally wished that certain retouches might be given the book which would replace words counted obsolete, bring about conformity to more modern rules of spelling and grammar, and correct what they considered a few plain and clear blemishes in the Received Text, so that its bitter opponents, who made use of these minor disadvantages to discredit the whole, might be answered. Nevertheless, universal fear and distrust of revision pervaded the

public mind, who recognized in it, as Archbishop Trench said, "A question affecting...profoundly the whole moral and spiritual life of the English people," and the "vast and solemn issues depending on it."(2) Moreover, the composition of the Authorized Version was recognized by scholars as the miracle of English prose, unsurpassed in clearness, precision, and vigor. The English of the King James Bible was the most perfect, if not the only, example of a lost art. It may be said truthfully that literary men as well as theologians frowned on the revision enterprise.(3)

For years there had been a determined and aggressive campaign to take extensive liberties with the Received Text; and the Romanizing Movement in the Universities of Oxford and Cambridge, both ritualistic and critical, had made it easy for hostile investigators to speak out with impunity. Lachmann had led the way by ignoring the great mass of manuscripts which favored the printed text and built his Greek New Testament, as Salmon says, of scanty material.(4) Tregelles, though English, "Was an isolated worker, and failed to gain any large number of adherents."(5) Tischendorf, who had brought to light many new manuscripts and had done considerable collating, secured more authority as an editor than he deserved, and in spite of his vacillations in successive editions, became notorious in removing from the Sacred Text several passages hallowed by the veneration of centuries.(6)

The public would not have accepted the extreme, or, as some called it, "progressive" conclusions of these three. The names of Westcott and Hort were not prominently familiar at this time although they were Cambridge professors. Nevertheless, what was known of them, was not such as to arouse distrust and apprehension. It was not until the work of revision was all over, that the world awoke to realize that Westcott and Hort had outdistanced Lachmann, Tischendorf, and Tregelles. As Salmon says, "Westcott and Hort's Greek Testament has been described as an epoch making book; and quite as correctly as the same phrase has been applied to the work done by Darwin."(7)

The first efforts to secure revision were cautiously made in 1857 by five clergymen (three of whom, Ellicott, Moberly, and Humphrey, later were members of the New Testament Revision Committee), who put out a "Revised Version of John's Gospel." Bishop Ellicott, who in the future, was to be chairman of the New Testament Revision Committee, believed that there were clear tokens of corruptions in the Authorized Version.(8) Nevertheless, Ellicott's utterances, previous to Revision, revealed how utterly unprepared was the scholarship of the day to undertake it. Bishop Coxe, Episcopal, of Western New York, quotes Ellicott as saying about this time:

"Even critical editors of the stamp of Tischendorf have apparently not acquired even a rudimentary knowledge of several of the leading versions which they conspicuously quote. Nay, more, in many instances they have positively misrepresented the very readings which they have followed, and have allowed themselves to be misled by Latin translations which, as my notes will testify, are often sadly, and even perversely, incorrect."(9)

The triumvirate which constantly worked to bring things to a head, and who later sat on the Revision Committee, were Ellicott, Lightfoot, and Moulton. They found it difficult to get the project on foot. Twice they had appealed to the Government in hopes that, as in the case of the King James in 1611, the King would appoint a royal commission. They were refused.(10) [i.e. much to PPPP's evident chagrin *Britain's Government loyal to the Crown rightly refused to support the RV subversion*]

There was sufficient aggression in the Southern Convocation, which represented the Southern half of the Church of England, to vote Revision. But they lacked a leader. There was no outstanding name which would suffice in the public eye as a guarantee against the dangers possible. This difficulty, however, was at last overcome when Bishop Ellicott won over "that most versatile and picturesque personality in the English Church, Samuel Wilberforce, the silver-tongued Bishop of Oxford."(11) He was the remaining son of the great Emancipator who was still with the Church of England; the two other sons, Henry and Robert, influenced by the Oxford Movement, had gone over to the Church of Rome. Dr. Wilberforce had rendered great service to the English Church in securing the resurrection of the Southern Convocation, which for a hundred years had not been permitted to act. "When

Ellicott captured the persuasive Wilberforce, he captured Convocation, and revision suddenly came within the sphere of practical politics."(12)

First came the resolution, February 10, 1870, which expressed the desirability of revision of the Authorized Version of the New Testament: "Whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek text originally adopted by the translators, or in translation made from the same, shall, on due investigation, be found to exist."(13)

An amendment was passed to include the Old Testament. Then a committee of sixteen — eight from the Upper House, and eight from the Lower House [of the C of E convocation of Canterbury en.wikipedia.org/wiki/Convocations_of_Canterbury_and_York] — was appointed. This committee solicited the participation of the Northern Convocation, but they declined to cooperate, saying that "the time was not favorable for Revision, and that the risk was greater than the probable gain."(14)

Later the Southern Convocation...[nominated] a committee of its own members who would be at liberty to invite the cooperation of other scholars in the work of Revision. This committee when elected consisted of eighteen members. It divided into two bodies, one to represent the Old Testament, and the other to represent the New. As the majority of the most vital questions which concern us involve New Testament Revision, we will follow the fortunes of that body in the main.

The seven members of this English New Testament Revision Committee sent out invitations which were accepted by eighteen others, bringing the full membership of the English New Testament Revision Committee to the number of twenty-five...W.F. Moulton, who had spent some years in translating, from the German into English, Winer's Greek Grammar, and himself a member of the Committee, exercised a large influence in the selection of its members. Dr. Moulton favored those modern rules appearing in Winer's work which, if followed in translating the Greek, would produce results different from that of the King James. How much Dr. Moulton was a devotee of the Vulgate may be seen in the following words from him:

"The Latin translation, being derived from manuscripts more ancient than any we now possess, is frequently a witness of the highest value in regard to the Greek text which was current in the earliest times, and...its testimony is in many cases confirmed by Greek manuscripts which have been discovered or examined since the 16th century."(15)

From this it is evident that Dr. Moulton looked upon the Vulgate as a witness superior to the King James, and upon the Greek manuscripts which formed the base of the Vulgate as superior to the Greek manuscripts which formed the base of the King James. Furthermore, he said, speaking of the Jesuit New Testament of 1582, "The Rhemish Testament agrees with the best critical editions of the present day."(16) Dr. Moulton, therefore, not only believed the manuscripts which were recently discovered to be similar to the Greek manuscripts from which the Vulgate was translated, but he also looked upon the Greek New Testaments of Lachmann, Tischendorf, and Tregelles, built largely upon the same few manuscripts, as "the best critical editions." Since he exercised so large an influence in selecting the other members of the Committee, we can divine at the outset the attitude of mind which would likely prevail in the Revision Committee.

Dr W. F. Moulton, a devotee of the Vulgate, was clearly a very poor judge of New Testament manuscript and textual purity and against whom Solomon rightly warned. ***"Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge"*** Proverbs 14:7.

The above detailed citation from Wilkinson shows that Queen Victoria had no association whatsoever with the English Revised Version. PPPP has lied. He is among those of whom David said ***"For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue"*** Psalm 109:2.

Queen Victoria's fidelity to the 1611 Holy Bible can be gauged from the following graphic and notes. The date of the portrait is 1861, 20 years before the RV New Testament was published. No record exists of Queen Victoria having rescinded her statement on the 1611 Holy Bible the copy of which the portrait shows her giving to the African chieftain.

PPPP is a double liar about Queen Victoria and is not fit to stand in Queen Victoria's shadow. She is glorified now and her fidelity to ***"the book of the LORD"*** Isaiah 34:16 will surely not be forgotten.

"The king's daughter is all glorious within: her clothing is of wrought gold" Psalm 45:13.

"That Book accounts for the supremacy of England" – Queen Victoria
www.keyway.ca/htm2002/biblquot.htm

www.arthermitage.org/Thomas-Jones-Barker/Queen-Victoria-Giving-the-Bible-to-an-African-Chief.html

- *The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible*

See again extract from above in response to PPPP's duplicitous notion of:

- *Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible*

See also www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 94-96 with respect to the 'oldest and best' and 'weighed not counted' speculations.

Brake, [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition David Otis Fuller, D.D.] p 211, wrote his thesis for Master of Theology at Dallas Theological Seminary on *The Doctrine of the Preservation of the Scriptures*. He states *"Although there are variants within the Textus Receptus these are extremely few and often trivial, which demonstrates the highly stable character of the manuscript tradition."* Hodges continues, [*Which Bible?* 5th Edition David Otis Fuller, D.D pp 33-37].

Hodges continues, [*Which Bible?* 5th Edition David Otis Fuller, D.D pp 33-37].

"No one has yet explained how a long, slow process spread out over many centuries as well as over a wide geographical area, and involving a multitude of copyists, who often knew nothing of the state of the text outside of their own monasteries or scriptoria, could achieve this widespread uniformity out of the diversity presented by the earlier forms of text. Even an official edition of the New Testament...would have great difficulty achieving this result as the history of Jerome's Vulgate demonstrates."

Here Hodges notes *"the more than 8000 Vulgate manuscripts which are extant today exhibit the greatest amount of cross contamination of textual types."* He continues.

"But an unguided process achieving relative stability and uniformity in the diversified textual, historical, and cultural circumstances in which the New Testament was copied, imposes impossible strains on our imagination.

"Herein lies the greatest weakness of contemporary textual criticism. Denying to the Majority text any claim to represent the actual form of the original text, it is nevertheless unable to explain its rise, its comparative uniformity, and its dominance in any satisfactory manner. All these factors can be rationally accounted for, however, if the Majority text represents simply the continuous transmission of the original text from the very first. All minority text forms are, on this view, merely divergent offshoots of the broad stream of transmission whose source is the autographs themselves..."

Brake and Hodges have studied the basic uniformity of the text underlying the 1611 Holy Bible and have raised awareness of divergences from that text that are in the main minority offshoots – see **Second Exchange, April 27th 2014, This Writer's Response** and **Appendix 2** for remarks on rare exceptions like Revelation 16:5. ***"the two tails of these smoking firebrands"*** Isaiah 7:4 Carson and PPPP have done neither.

More follows.

Extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 163-164. Gail Riplinger's analyses citing *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm explodes the false notions that PPPP has about Jerome's Vulgate. No format changes have been made in what follows.

It should also be noted from the above that, contrary to Jacob Prasch's insinuation, the King James translators had many more sources to consult about Acts 9:5, 6, Ephesians 3:14, Revelation 5:14, 22:19 than Jerome's Vulgate. They eschewed it as *"popish."* See *The Men Behind the KJV* by Gustavus Paine p 77. See also *Hazardous Materials* by Gail Riplinger pp 646-650 and the following extracts where Sister Riplinger, her emphases, disproves F. H. A. Scrivener's assumption that the King James translators used Jerome's Vulgate. Scrivener's assumption to that effect is just as false as Jacob Prasch's. See also *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm for the extracts that Sister Riplinger has emphasised. Some of these extracts have been expanded e.g. the

translators' statement, with this writers underlining, with respect to the word *"church"* that Jacob Prasch objects to...

"Scrivener is unscholarly [as is Jacob Prasch] *in assuming something that opposes everything that the KJB translators ever said in print. On the title page of their New Testament the KJB translators said they used the "Originall Greek," not any Vulgate readings.*

"Their detailed notes, taken by translator John Bois, never mention the Latin Vulgate Bible. They list many other sources for reference, including one reference to the "Italian" Bible, and two to the "Old Latin," but NEVER to the Latin Vulgate (Ward Allen, Translating for King James: Notes Made by a Translator of King James's Bible, Vanderbilt University Press, 1969, pp. 41, 47, 113). The Italian Diodati and the Old Latin are pure editions. ***Scrivener did not have access to these recently discovered notes of the translators****. Therefore what he "assumed" has been proven wrong and Scrivener's text along with it.*

"Even the Latin Vulgate itself carried with it a large majority of readings from the pure Old Itala Bible. The Old Itala's origin goes back to the work of the "Holy Ghost" in Acts 2, when "out of every nation under heaven"..."every man heard them speak in his own language." The superscription above the cross was in Latin, as well as in Greek and Hebrew (Luke 23:38). Many spoke Latin, especially those who lived in the countryside and provinces. The gift of tongues provided a way for the scriptures to be immediately put into Latin, as well as other extant languages...

"Again, the KJB translators expressly stated that they did not follow the Latin Vulgate. A very large percentage of the KJB [translators'] introductory "The Translators to the Reader" was taken up to express their utter contempt for the Catholic church and its Latin Vulgate. In the KJB's preface the translators fearlessly said...

""*For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the* ***worst of ours far better than their authentic vulgar****) the same will shine as gold more brightly, being rubbed and polished...*

""For what varieties have they, and what ***alterations have they made****, not only of their Service books, Portesses and Breviaries, but also* ***of their Latin Translation?****...Neither were there this* ***chopping and changing*** *in the more ancient times only, but also of late...*

""Pope Leo the Tenth allowed Erasmus' Translation of the New Testament, so much ***different from the vulgar****...*

""Nay, doth not Sixtus Quintus confess, that certain Catholics (he meaneth certain of his own side) were in such an humor of translating the Scriptures ***into Latin****, that* ***Satan taking occasion by them****, though they thought of no such matter, did strive what he could, out of so* ***uncertain*** *and manifold* ***a variety of Translations****, so to* ***mingle all things, that nothing might seem to be left certain and firm in them, etc.?****...Nay, further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the old and new Testament, which the* ***Council of Trent*** *would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the Printing-house of* ***Vatican****? Thus Sixtus in his Preface before his Bible. And yet Clement the Eighth his immediate successor, published* ***another edition*** *of the Bible,* ***containing in it infinite differences*** *from that of Sixtus, (and many of them* ***weighty and material****) and yet this must be authentic by all means...so all the while that* ***our adversaries do make so many and so various editions themselves****, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting...*

Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put WASHING for BAPTISM, and CONGREGATION instead of CHURCH: as also on the other side we have shunned ***the obscurity of the Papists****, in their AZIMES, TUNIKE, RATIONAL, HOLOCAUSTS, PRAEPUCE, PASCHE*, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being un-*

derstood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.

*Insert for this work. Challoner's 1749-1752 Revision of the Douay-Rheims version retains *azymes* for unleavened bread in Matthew 26:17, Mark 14:1, Acts 12:3, 20:6, *tunic(ks)* for robe or coats 15 times, *rational* for breastplate 19 times, *holocaust(s)* for burnt offerings 273 times, *prepuces* for uncircumcised in 1 Maccabees 1:16 and *pasch* for Passover 30 times.

***Many other things we might give thee warning** of (gentle Reader) if we had not exceeded the measure of a Preface already. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think...*

The King James translators have therefore shown that Jacob Prasch has lied about their supposed use of Jerome's Vulgate. John Bois' notes show that the King James translators never included Jerome's Vulgate amongst their sources of reference and *The Translators to the Reader* shows that instead they denounced Jerome's Vulgate as having undergone so much *"**chopping and changing**"* not only *"in the more ancient times only, but also of late"* that it was not fit for purpose.

What God said through Moses prophetically to Israel applies similarly to the 1611 Holy Bible concerning Jacob Prasch's falsehood about Acts 9:5, 6, Ephesians 3:14, Revelation 5:14, 22:19.

"...thine enemies shall be found liars unto thee..." Deuteronomy 33:29.

Jacob Prasch continues to lie about the 1611 Holy Bible in addition to manifesting wilful ignorance 1 Corinthians 14:38 concerning ***"the scripture of truth"*** Daniel 10:21.

So does PPPP. As Solomon said of PPPP long ago ***"Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him"*** Proverbs 27:22.

- *The supposed error of the Reformation principle Sola scriptura "by Scripture alone"* en.wikipedia.org/wiki/Sola_scriptura

  See again notes under

- *Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible*

  And the following extract:

  Extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Rick Norris* p 17. The statements given below about Rick Norris apply equally to PPPP.

  Benjamin Wilkinson concludes his Chapter 2 [kjv.benabraham.com/html/chapter-2.html] as follows.

  NOTE: The two great families of Greek Bibles are well illustrated in the work of that outstanding scholar, Erasmus. Before he gave to the Reformation the New Testament in Greek, he divided all Greek MSS into two classes: those which agreed with the Received Text and those which agreed with the Vaticanus MS...

  THE TWO PARALLEL STREAMS OF BIBLES

Apostles (Original)	Apostates (Corrupt Originals)
Received Text (Greek)	Sinaiticus and Vaticanus Bible (Greek)
Waldensian Bible (Italic)	Vulgate (Latin) Church of Rome's Bible
Erasmus (Received Text Restored)	Vaticanus (Greek)
Luther's Bible, Dutch, French, Italian, etc., (Received Text)	French, Spanish, Italian, etc., (from Vulgate)
Tyndale (English) 1535 (from Received Text)	Rheims (English) from Vulgate (Jesuit Bible of 1582)
King James, 1611	Oxford Movement
	Wetscott and Hort (B and Aleph), English Revised 1881
	Dr. Philip Schaff (B and Aleph), American Revised 1901

  The King James from the Received Text has been the Bible of the English speaking world for 300 years. This has given the Received Text, and the Bibles translated from it into other tongues, standing and authority. At the same time, it neutralized the dangers of the Catholic manuscripts and the Bibles in other tongues translated from them.

  Note that Sister Riplinger's statements about the 1611 Holy Bible refer to a sevenfold purified English Text that derived in part from a pure Greek Majority or Received or Traditional Text *but one that God has finished with*. The researches of Hodges, Moorman and Wilkinson show that the Jesuit statements that Rick Norris *falsely* likens to Sister Riplinger's stance are based on a

comparison of Jerome's Vulgate with a Received Greek text that was *different* from the texts of Vaticanus and Sinaiticus from which Jerome translated his Latin Vulgate. See parallel lists above.

Unable ***"To make a difference between the unclean and the clean"*** Leviticus 11:47 or ***"to discern...the difference between the holy and profane"*** Ezekiel 44:23, Rick Norris should pay careful attention to Paul's exhortation to the Hebrews.

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" Hebrews 5:13-14.

That is, the manuscript sources for the 1611 Holy Bible are not fragmentary, contradictory or spurious as D. A. Carson and PPPP insinuate. The King James translators' knowledge of their Biblical sources was far in advance of that of ***"the two tails of these smoking firebrands"*** Isaiah 7:4 Carson and PPPP.

In sum it is not *Sola Scriptur*a that is crushed but as indicated in the ***Introduction*** ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible ***"my word like as a fire...saith the LORD; and like a hammer...breaketh the rock in pieces"*** Jeremiah 23:29 ***"For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: Their wine is the poison of dragons, and the cruel venom of asps"*** Deuteronomy 32:31-33.

PPPP should therefore take careful note of what awaits both him and his church. It is his satanic church that is about to be crushed and PPPP and his fellow travellers along with it.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" Revelation 18:8.

- *Disputed texts in the 1611 Holy Bible*

This is the first of PPPP's two specific attempts to charge the 1611 Holy Bible with error out of the **over 33,000 errors** that he risibly claims it contains, the second and final attempt being against the words ***"and shalt be***" in Revelation 16:5. See **Second Exchange, April 26th 2014**. PPPP's futile attack on the words ***"For thine is the kingdom, and the power, and the glory, for ever. Amen"*** in Matthew 6:13 reveals that he is as Solomon described him. ***"The sluggard is wiser in his own conceit than seven men that can render a reason"*** Proverbs 26:16.

One example of error in the KJV is Matthew 6:13. None of the ancient manuscripts contain the doxology after the Lord's Prayer "for thine is the kingdom and the power and the glory forever." The Byzantine Monk who transcribed the manuscript on which the KJV is in part based either subconsciously lapsed into what the Byzantine Priest sings at the Byzantine Liturgy (the Priest sings the doxology after the Lord's Prayer) or the Monk by mistake jotted down marginal notes into his transcription of Matthew 6:13. I repeat NONE OF THE ANCIENT BIBLICAL MANUSCRIPTS HAVE THE DOXOLOGY AFTER THE LORD'S PRAYER!!!!There is absolutely No Salvation Outside the Catholic Church visit www.vaticancatholic.com only Christianity has the Bible but not Protestantism.

First note that PPPP has misquoted **the doxology after the Lord's Prayer "for thine is the kingdom and the power and the glory forever."** The doxology of Matthew 6:13 states ***"For thine is the kingdom, and the power, and the glory, for ever. Amen."*** PPPP has missed the capitalisation of the first letter of the word ***"For"*** and has omitted the word ***"Amen."*** PPPP is either a Bible illiterate, a Bible corrupter or both.

Then note that PPPP's **Christianity** has no Bible, only ***"wandering stars, to whom is reserved the blackness of darkness for ever"*** Jude 13.

See **First Exchange, This Writer's Response** and the following extract followed earlier by the list of manuscript sources for Matthew 6:13 including the most ancient sources that PPPP has ignored i.e. ***"But if any man be ignorant, let him be ignorant"*** 1 Corinthians 14:38.

Concerning Matthew 6:13 and the Doxology, here is the material from *'O Biblios' - The Book* pp 42-43 www.timefortruth.co.uk/why-av-only/ that pp missed, for info. under _____.

Many witnesses to the Doxology existed before the 4th century uncials Aleph and B that cut out the words. Although most Old Latin sources in existence have the words cut out, it is known that they were subject to corruption e.g. by Origen and Jerome, as Dr Ruckman shows, *Biblical Scholarship*, Chapters 3, 4. Dr Ruckman also shows Carson to be fraudulent, pp 87-88, 297, 298, 476.

The witnesses for Matthew 6:13 show an unbroken and widespread testimony throughout history, indicating its authenticity. Dean Burgon, *The Revision Revised*, showed that departures from the AV1611 such as the Vatican texts that Carson and pp favour have only limited testimony by comparison, mainly Jerome's corrupt Vulgate and Aleph and B, i.e. the usual suspects or 1% manuscripts as Gail Riplinger describes them, *New Age Bible Versions* Chapter 39.

Dr Moorman indicates, *Early Manuscripts and the Authorized Version* p 63, that the Doxology was cut out in the 4th century owing to opposition to the Lord's literal kingdom to be established on earth following the 2nd Advent as prophesied in the OT e.g. Isaiah 2 [***"And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go***

forth the law, and the word of the LORD from Jerusalem" Isaiah 2:2-3]. The opposition was obviously Catholic, for obvious reasons.

Alan

See further *KJO Review Full Text* pp 602-609 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php with respect to Matthew 6:13 that PPPP would mutilate. PPPP's petulance against Dr J. A. Moorman, whose work is referenced below, will be addressed later.

White's first attack is on Matthew 6:13 and Luke 11:2, 4 [*The King James Only Controversy* p 252].

White claims that the last half of Matthew 6:13, ***"For thine is the kingdom, and the power, and the glory, for ever. Amen,"*** is an example of *"scribal expansion"* and *"later origin,"* with variations in some manuscripts that White describes as *""variant cluster"...a sure sign of later addition."*

The NIV omits the last half of Matthew 6:13, with support indicated by White from uncials א, B, Z, D, 0170, Family 1, cursives 205 (probably 209, see below), 547, Old Latin l, *"many Latin translations and numerous Fathers."* White quotes Metzger as stating that *""The absence of any ascription* [reading] *in early and important* [not according to Dean Burgon, who collated them, see ***Chapter 3***] *representatives of the Alexandrian (א, B), the Western (D and most of the Old Latin), and the pre-Caesarean (*[Family 1 [*Early Manuscripts and the Authorized Version* by Jack A. Moorman] p 27]*) types of text, as well as early patristic commentaries on the Lord's Prayer (those of Tertullian, Origen, Cyprian), suggests that an ascription, usually in a threefold form, was composed (perhaps on the basis of 1 Chr 29:11-13) in order to adapt the Prayer for liturgical use in the early church.""*

Dr Hills's comment p 110 is an appropriate response to Dr Metzger's speculative use of the term *"suggests."* See ***Chapter 5***.
[standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf
The King James Version Defended by Edward F. Hills Chapter 4]

"This suggestion leads to conclusions which are extremely bizarre and inconsistent. It would have us believe that during the manuscript period orthodox Christians corrupted the New Testament text, that the text used by the Protestant Reformers was the worst of all, and that the True Text was not restored until the 19th century, when Tregelles brought it forth out of the Pope's library, when Tischendorf rescued it from a waste basket on Mt. Sinai, and when Westcott and Hort were providentially guided to construct a theory of it which ignores God's special providence and treats the text of the New Testament like the text of any other ancient book."

Support for the last half of Matthew 6:13 is considerable. Although Wycliffe omits it, Tyndale, Geneva and Bishops' all include it [thebiblecorner.com/englishbibles/index.html. 2019 Update: Site no longer available. See www.studylight.org/desk/?query=joh+3&t=bis&st=1&new=1&l=en]. This author's earlier work [www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 42-43, *"O Biblios" The Book* 1st Edition] p 58-60 summarises the evidence as follows, with updated refere nces.

"Fuller [*True or False?* 2nd Edition David Otis Fuller, D.D.] p 108*, citing Burgon, states that of more than 500 relevant (Greek) manuscripts, all but nine contain the AV1611 reading. Hills* [standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 6, *The KJV Defended*] p 146, [www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf Chapter 5, *Believing Bible Study*] p 118*, states that uncials B, Aleph, D, Z and 6 cursives omit the words, together with 9 manuscripts of the Old Latin and all of Jerome's Vulgate. The TBS [article] The Power and the Glory have an extremely detailed compilation on this text as follows:*

"Evidence for the authenticity of the AV1611 reading:

1st Century: *2 Timothy 4:18b (cross reference)*

2nd Century: *Didache (document of Apostolic Teaching, discovered 1875,* [*Believing Bible Study*] p 117*), Tatian's Diatessaron, Old Syriac version (Peshitta)*

3rd Century: *Coptic and Sahidic (i.e. Egyptian) versions*

4th Century: *Apostolic Constitutions, Old Latin manuscript k, Gothic (Ulfilas [The Christian's Handbook of Manuscript Evidence] p 208) and Armenian versions*

5th Century: *Uncial W, Chrysostom, Isidore of Pelusium, Georgian version [The KJV Defended] p 147*

6th Century: *Uncials Sigma, Phi; Ethiopic version; Palestinian, Harclean and Curetonian Syriac [The KJV Defended] p 148*

8th Century: *Uncials E, L*

9th Century: *Uncials G, K, M, U, V, Delta, Phi, Pi; Old Latin f, g; Cursives 33, 565, 892*

10th Century: *Cursive 1079*

11th Century: *Cursives 28, 124, 174, 230, 700, 788, 1216*

12th Century: *Cursives 346, 543, 1010, 1071, 1195, 1230, 1241, 1365, 1646*

13th Century: *Cursives 13, 1009, 1242, 1546*

14th Century: *Cursives 2148, 2174*

15th Century: *Cursives 69, 1253.*

"The TBS (ibid.) states that the majority of the "very numerous" Byzantine copies, including lectionaries, contain the AV1611 reading.

"The evidence against the AV1611 reading is as follows:

2nd Century: *Cyprian, Origen, Tertullian, who all fail to mention the words - as do later writers listed below.*

3rd Century: *Some Coptic manuscripts*

4th Century: *Aleph, B, Old Latin a, Caesarius Nazarene, Cyril of Jerusalem, Gregory Nyssa, Hilary*

5th Century: *Uncial D, Old Latin b, h; Chromatius, Augustine*

6th Century: *Uncials Z, 0170*.* *Given in error as a cursive in the earlier work.

7th Century: *Old Latin l*

9th Century: *Old Latin g2*

10th-11th Centuries: *Old Latin ff.*

12th-13th Centuries: *Cursive 1, 118, Lectionary 547, Old Latin c*

14th-15th Centuries: *Cursives 131, 209, 17, 130."*

The weight of evidence clearly favours the AV1611 and it is therefore not surprising that Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth all [*The Interlinear Greek-English New Testament, Stephens's 1550 Edition*, edited by George Ricker Berry] omit the last half of Matthew 6:13. Nestle and the RV also omit the words.

Dr Moorman [*Early Manuscripts and the Authorized Version*] p 63 summarises the evidence in favour of the AV1611 reading as including up to 19 uncials where Matthew 6 is extant, E, G, K, L, M, S, U, V, W, Δ, Θ, Π, Σ, Φ, Ω, 047, 055, 0211, 0248, the majority of cursives and Family 13 [*Early Manuscripts and the Authorized Version*] p 27, i.e. including cursives 13, 69, 124, 230, 346, 543, 788, 826, 828, 983, 1689, 1709, the first 7 of which are listed above, plus up to 5 Old Latin witnesses, f, g1 (definite), δ, k, q (with variation, which White obviously pounced on, see above), the Peshitta Syriac and the Gothic, see above. Dr Moorman lists uncials ℵ, B, D, Z, 0170 against the AV1611, Family 1 i.e. cursives 1, 118, 131, 209 and 1-2 others, see above, a few additional cursives, i.e. 3 according to the TBS, 17, 130, 547, see above.

Dr Moorman also lists 9 Old Latin witnesses and the Vulgate against the AV1611, which is why White can refer to *"many Latin translations"* in this respect. Dr Moorman notes with respect to the significance of the omission of the last half of Matthew 6:13 that, *"Any thought of a literal kingdom*

on earth as foretold in the O.T. has been banished from "mainline" religious thought since the 4th century."

White [*The King James Only Controversy*] p 40 is clearly wrong when he claims that *"No textual variants in either the Old or New Testaments in any way, shape, or form materially disrupt or destroy any essential doctrine of the Christian faith. That is a fact that any semi-impartial review will substantiate."* Perhaps White should conduct a fully *"impartial review"* of these matters.

Dr Holland [sovereignword.org/?series=dr-thomas-hollands-manuscript-evidence-class Lesson 10 *Textual Considerations*. 2019 Update: Site no longer available] has these comments on Matthew 6:13 and reveals additional sources in support of the AV1611. Note his refutation of White's appeal to *""variant clusters.""*

"Matthew 6:13:…

"The argument raised concerning this text centers around the last half of the verse, "For thine is the kingdom, and the power, and the glory, for ever. Amen"…Modern scholarship argues the passage is not genuine because it exists in various forms and is not harmonized in all of its citations. White states, "This kind of 'variant cluster' is a sure sign of a later addition." (White, 252.) Bruce Metzger, as does White, argues the passage is a harmonistic corruption by scribes to unify the text with Luke 11:2-4 (Bruce M. Metzger, The Text Of The New Testament, 2nd ed. [Oxford: The Clarendon Press, 1973], 197.).

"Neither argument is substantive. To argue "variant clusters" is a lack of authenticity is to argue against the critical texts supported by modern scholarship. A review of either the United Bible Societies text or the Nestle-Aland text reveals a vast host of variant readings which modern scholarship supports. As was cited by the Greek Orthodox Study Bible, critical texts depend greatly on Codex Vaticanus and Codex Sinaiticus which, "often disagree with one another." (The Orthodox Study Bible, xi.) The argument for harmonization of Matthew 6 with Luke 11 is conjectural. This is revealed by Kurt Aland in his comment on the passage by asking, "…if the doxology originally stood in the gospel of Matthew, who would have deleted it?" (Aland, 306.) Questions and speculations do not alter the textual facts on this passage. While it is omitted in Alexandrian manuscripts such as Vaticanus, Sinaiticus, and Cantabrigiensis [Codex D], *it is found in a host of other sources.*

"Among the Greek uncials it is found in K (ninth century), L (eighth century), W (fifth century), Dabs [not to be confused with Codex D of the 5th century, Cantabrigiensis] *(ninth century), Q (ninth century), and P (ninth century). It is found in the following Greek minuscules: 28, 33, 565, 700, 892, 1009, 1010, 1071, 1079, 1195, 1216, 1230, 1241, 1242, 1365, 1546, 1646, 2174 (dating from the ninth to the twelfth century). However, it is not without early witness. It is found in the Old Latin, the Old Syrian, and some Coptic versions (such as Coptic Bohairic).*

"Old Latin texts, such as Codices Monacensis (q-seventh century) and Brixianus (f-sixth century), read, "et ne nos inducas in temptationem. sed libera nos a malo. quoniam tuum est regnum. et uirtus. et gloria in saecula. amen."

"The Syriac Peshitto (second to third century) reads, "And bring us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever: Amen." (James Murdock, The Syriac New Testament from the Peshitto Version [Boston: H. L. Hastings, 1896], 9.)

"John Chrysostom cites the verse in the fourth century. In his Homilies this blessed Saint writes, "…by bringing to our remembrance the King under whom we are arrayed, and signifying him to be more powerful than all. 'For thine,' saith he, 'is the kingdom, and the power, and the glory.'" (St. Chrysostom, "Homily XIX," in The Preaching of Chrysostom, ed. Jaroslav Pelikan [Philadelphia: Fortress Press], 145.)

"The oldest witness, which outdates all Greek manuscripts on this passage, is the Didache. Otherwise known as the Teaching of the Twelve Apostles, this ancient catechism dates to the early second

century, some dating it shortly after 100 AD. In it we have a form of the Lord's Payer which supports the reading found in the Traditional Text."

Dr Holland's information given above emphasises how PPPP has lied blatantly in his comment **I repeat NONE OF THE ANCIENT BIBLICAL MANUSCRIPTS HAVE THE DOXOLOGY AFTER THE LORD'S PRAYER!!!!**. The extract continues.

Dr Hills [*The King James Version Defended* 3rd Edition, Chapter 6 standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf] p 147-150 provides further insights into Matthew 6:13 in the AV1611. His analysis refutes both White's notion about *""variant clusters""* and Metzger's speculation about scribes using 1 Chronicles 29:11 in order to concoct Matthew 6:13b.

"The Conclusion Of The Lord's Prayer (Matt. 6:13b)

"Modern English versions are "rich in omissions," (to borrow a phrase from Rendel Harris)…Time and again the reader searches in them for a familiar verse only to find that it has been banished to the footnotes. And one of the most familiar of the verses to be so treated is Matt. 6:13b, the doxology with which the Lord's Prayer concludes.

*"**(a) External Evidence in Favor of Matt. 6:13b***

"For Thine is the kingdom, and the power, and the glory, forever, Amen (Matt. 6:13b). This conclusion of the Lord's Prayer is found in almost all the Greek New Testament manuscripts (according to Legg…in all but ten), including W (4th or 5th century) and Sigma and Phi (both 6th century). It is also found in the Apostolic Constitutions…a 4th century document, and receives further support from Chrysostom (345-407)…who comments on it and quotes it frequently, and from Isidore of Pelusiurn (370-440)…who quotes it. But, in spite of this indisputable testimony in its favor, it is universally rejected by modern critics. Is this unanimous disapproval in accord with the evidence?

*"**(b) Is the Conclusion of the Lord's Prayer a Jewish Formula?***

"Matt. 6: 13b is usually regarded as a Jewish prayer-formula that the early Christians took up and used to provide a more fitting termination for the Lord's Prayer, which originally, it is said, ended abruptly with but deliver us from evil. According to W. Michaelis (1948), for example, "It (Matt. 6:13b) is obviously modelled after Jewish prayer-formulas, cf. 1 Chron 29:11"…

"This seems, however a most improbable way to account for the conclusion of the Lord's Prayer. For if the early Christians had felt the need of something which would provide a smoother ending to this familiar prayer, would they deliberately have selected for that purpose a Jewish prayer-formula in which the name of Jesus does not appear? Even a slight study of the New Testament reveals the difficulty of this hypothesis, for if there was one thing in which the early Christians were united it was in their emphasis on the name of Jesus. Converts were baptized in the name of Jesus Christ (Acts 2:38); miracles were performed in this name (Acts 4:10); by this name alone was salvation possible (Acts 4:12); early Christians were known as those who "called upon this name" (Acts 9:21). Paul received his apostleship "for the sake of His name" (Rom. 1:5), and John wrote his Gospel in order that the readers "might have life through His name" (John 20:31). Is it probable then, (is it at all possible) that these primitive Christians, who on all other occasions were ever mindful of their Saviour's name, should have forgotten it so strangely when selecting a conclusion for a prayer which they regarded as having fallen from His lips? Can it be that they deliberately decided to end the Lord's Prayer with a Jewish formula which makes no mention of Christ?

"It is a fact, however, that the Lord's Prayer concludes with a doxology in which the name of Christ is not mentioned. Can this surprising fact be explained? Not, we repeat, on the supposition that this conclusion is spurious. For if the early Christians had invented this doxology or had adopted it from contemporary non-Christian usage, they would surely have included in it or inserted into it their Saviour's name. There is therefore only one explanation of the absence of that adorable name from the concluding doxology of the Lord's Prayer, and this is that this doxology is not spurious but

a genuine saying of Christ, uttered before He had revealed unto His disciples His deity and so containing no mention of Himself. At the time He gave this model prayer He deemed it sufficient to direct the praises of His followers toward the Father, knowing that as they grew in their comprehension of the mysteries of their faith their enlightened minds would prompt them so to adore Him also. And the similarity of this doxology to 1 Chron. 29:11 is quite understandable. Might not the words which David used in praise of God be fittingly adapted to the same purpose by One who knew Himself to be the messianic Son of David?

*"**(c) The Testimony of the Ancient Versions and of the Didache***

"The concluding doxology of the Lord's Prayer is not without considerable testimony in its favor of a very ancient sort. It is found in three Syriac versions, the Peshitta, the Harclean, and the Palestinian… It is found…in the Curetonian manuscript, the other representative of the Old Syriac in the following form, Because Thine is the kingdom and the glory, for ever and ever, Amen. In the Sahidic [3rd century Coptic (Egyptian) text, the oldest manuscript [*The King James Version Defended* 3rd Edition, Chapter 5 standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf] p 119 of which *"is variously dated from the mid-4th to the 6th century"*] *it runs like this, Because Thine is the power and the glory, unto the ages, Amen. And in the Old Latin manuscript k (which is generally thought to contain the version in its oldest form) the Lord's Prayer ends thus, Because to Thee is the power for ever and ever. And the doxology is also found in its customary form in four other Old Latin manuscripts.*

"Thus the doxology of the Lord's Prayer occurs in five manuscripts of the Old Latin (including the best one), in the Sahidic, and in all the extant Syriac versions. Normally the agreement of three such groups of ancient witnesses from three separate regions would be regarded as an indication of the genuineness of the reading on which they thus agreed…Hort, however, endeavored to escape the force of this evidence by suggesting that the doxologies found (1) in k, (2) in the Sahidic version, (3) in the Syriac versions and the vast majority of the Greek manuscripts were three independent developments which had no connection with each other. But by this suggestion Hort multiplied three-fold the difficulty mentioned above. If it is difficult to believe that the early Christians chose for their most familiar prayer a conclusion which made no mention of Christ it is thrice as difficult to believe that they did this three times independently in three separate regions. Surely it is easier to suppose that these three doxologies are all derived from an original doxology uttered by Christ and that the variations in wording are due to the liturgical use of the Lord's Prayer, which will be described presently.

"The Didache (Teaching) of the Twelve Apostles, a work generally regarded as having been written in the first half of the 2nd century, also bears important witness to the doxology of the Lord's Prayer. This ancient document was not known until 1883, when Bryennios, a Greek Catholic bishop, published it from a copy which he had discovered at Constantinople in 1875. It is a manual of Church instruction in two parts, the first being a statement of Christian conduct to be taught to converts before baptism, and the second a series of directions for Christian worship. Here the following commandment is given concerning prayer. And do not pray as the hypocrites, but as the Lord commanded in His Gospel, pray thus: Our Father, who art in heaven, hallowed be Thy Name, Thy Kingdom come, Thy will be done, as in heaven so also upon earth; give us this day our daily bread, and forgive us our debt as we forgive our debtors, and lead us not into temptation, but deliver us from evil, for Thine is the power and the glory for ever…

"Here this early-2nd-century writer claims to have taken this model prayer from the Gospel (of Matthew). Is it not reasonable to believe that he took the whole prayer from Matthew, doxology and all? Who would ever have guessed that this ancient author took the preceding portions of the prayer from Matthew but the doxology from contemporary ecclesiastical usage? Yet this is the strange hypothesis of Michaelis and others who have come to the Didache with their minds firmly made up beforehand to reject the doxology of the Lord's Prayer [like PPPP]. *In support of his view Michaelis*

appeals to the absence of the words kingdom and Amen from the Didache, but surely these minor verbal differences are not sufficient to justify his contention that the doxology of the Didache was not taken from Matthew. And perhaps it is permissible to point out once more that if the doxology had been taken from contemporary ecclesiastical usage it would have contained the name of Christ, because the other prayers in the Didache, which were taken from contemporary ecclesiastical usage, all end with a reference to the Saviour.

*"**(d) The Liturgical Use of the Lord's Prayer***

"But someone may ask why the doxology of the Lord's Prayer is absent from certain New Testament documents if it was actually a portion of the original Gospel of Matthew. An inspection of Legg's critical edition of this Gospel (1940) discloses that the doxology is omitted by Aleph B D S [evidently Z, 6th century, S is 10th century [*Early Manuscripts and the Authorized Version* by Jack A. Moorman] p 22] *and by six minuscule manuscripts. It is also omitted by all the manuscripts of the Vulgate and by nine manuscripts of the Old Latin. And certain Greek and Latin Fathers omit it in their expositions of the Lord's Prayer. Thus Origen, Tertullian, Cyprian, and Augustine make no mention of it. But these omissions find their explanation in the manner in which the Lord's Prayer was used in the worship services of the early Church.*

"From very early times the Lord's Prayer was used liturgically in the Church service. This fact is brought home to us by an inspection of C. A. Swainson's volume, The Greek Liturgies (1884)…Here the learned author published the most ancient Greek liturgies from the oldest manuscripts available. In the 8th-century Liturgy of St. Basil, after the worshiping people had repeated the body of the Lord's Prayer, the priest concluded it with these words, for Thine is the kingdom, and the power, and the glory of the Father, and the people responded, Amen. In two other 8th-century liturgies the wording is the same, except that the doxology repeated by the priest is merely, for Thine is the kingdom. Later the doxologies which the priests were directed to pronounce became more and more elaborate. In the 11th-century Liturgy of St. Chrysostom, after the people had repeated the Lord's Prayer down to the doxology, the priest was to conclude as follows: for Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Ghost, now and always, and for ever and ever.

"Thus we see that from very earliest times in the worship services of the Church the conclusion of the Lord's Prayer was separated from the preceding portions of it. The body of the Prayer was repeated by the people, the conclusion by the priest. Moreover, due to this liturgical use, the conclusion of the Lord's Prayer was altered in various ways in the effort to make it more effective. This, no doubt, was the cause of the minor variations in the doxology which we find in the Didache, the Curetonian Syriac, and the Old Latin manuscript k. And furthermore, a distinction soon grew up between the body of the Lord's Prayer and the conclusion of it, a distinction which was made more sharp by the occurrence of the Lord's Prayer in Luke (given by Christ for the second time, on a different occasion) without the concluding doxology. Because the doxology was always separated from the rest of the Lord's Prayer, it began to be regarded by some Christians as a man-made response and not part of the original prayer as it fell from the lips of Christ. Doubtless for this reason it is absent from the ten Greek manuscripts mentioned above and from most of the manuscripts of the Latin versions. And it may also be for this reason that some of the Fathers do not mention it when commenting on the Lord's Prayer."

Dr Hills' incisive explanation above of the liturgical use of Matthew 6:13 contrasts sharply with PPPP's garbled comment **The Byzantine Monk who transcribed the manuscript on which the KJV is in part based either subconsciously lapsed into what the Byzantine Priest sings at the Byzantine Liturgy (the Priest sings the doxology after the Lord's Prayer) or the Monk by mistake jotted down marginal notes into his transcription of Matthew 6:13** that shows that PPPP has lied again. The extract continues.

White had access to Dr Hills's book. See ***Chapter 5***. Why did he wilfully ignore Dr Hills's reasoned analysis of Matthew 6:13, in favour of Metzger's speculations?

Dr Ruckman [*The Scholarship Controversy, Can You Trust the Professional Liars?* by Dr Peter S. Ruckman] p 155-161, [*The Christian's Handbook of Manuscript* Evidence by Dr Peter S. Ruckman] p 103 has the following analyses, his emphases.

"Watch how [White] proceeds, as he carefully avoids ***all facts*** *and simply "ad libs" through a textual problem, relying on his individual idiosyncrasies, and opinionated prejudices, to get by and pass himself off as a "scholar."* [like PPPP]

""The Lord's prayer in Matthew 6 is an excellent text for illustrating how scribal expansion took place in the context…vs. 13 provides a ***valuable insight*** *into the habits of scribes, but the many efforts at* ***harmonizing*** *Luke's much abbreviated version* [Luke 11:2, 4] *[abbreviated by the NASV and NIV] are of great interest as well…the additional material in verse 13 gives us INDICATIONS of its LATER origin in a* ***number of ways****."*

"Now check him out…

1. *How* ***did*** *"scribal expansion" take place?* ***No data****.*
2. *What "valuable insight" did anyone get?* ***It isn't given****.*
3. *Where was the proof that Luke's original read as the "abbreviated" NASV and NIV [[that]* ***lopped off nineteen words from [Luke 11:2-4]****]?* ***No proof given****. Three assertions in one paragraph.*
4. *Why did you take for granted that the "additional material" in Matthew had been added "later," when your theory on the* ***lateness*** *of the Byzantine readings (see pp 169-172) was shot so full of holes you could fly a DC-10 through it?* See ***Chapter 3*** and this author's earlier work [www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book*] Chapter 9 for summary material on the 'Byzantine' text.
5. *A "number of ways," is it? Why didn't you give ONE?…*

"In clownish hilarity, this superficial critic [*The King James Only Controversy*] p 253 *says that you can be "disconcerted" when you compare the NIV with the AV if you are not "familiar with the* ***reasons for the difference****." Sonny…The "differences" are the differences between a pure text which was breathed upon by the Holy Spirit (1611-1996), and a miserable* ***counterfeit text****…*

"What is the "external evidence" for getting rid of Matthew 6:13? Why it is good old א and B again: the two manuscripts that contain New Testament Apocrypha (The Shepherd and Barnabas), that omit 1 and 2 Timothy; Titus; Hebrews, chapters 10-13; and the whole book of Revelation; [and] that contain Old Testament, Catholic apocryphal books…

"White said "numerous church fathers" sided with א and B. For example? ***Name one****…*

"You want to see those "attempts at harmonization" Jimbo spoke about? ***He couldn't even locate them****."*

Though referring explicitly to the blasphemous change of ***"God"*** 1 Timothy 3:16 to *"He who"* in the 1881 RV, perpetuated by all modern versions either in their texts, NIVs, or notes, NKJV, Dean Burgon in *The Revision Revised* p 105 states the following about the excision of the ***"For thine is the kingdom, and the power, and the glory, for ever. Amen"*** from Matthew 6:13 that PPPP demands, this writer's emphases.

May we be permitted to say without offence that, in our humble judgment, if the Church of England, at the Revisers' bidding, were to adopt this and thousands of other depravations of the sacred page, with which the Church Universal was once well acquainted, but which in her corporate character she has long since unconditionally condemned and abandoned, - she would deserve to be pointed at with scorn by the rest of Christendom...*

*As...*the many proposed omissions, **as in S. Matth. vi. 13 (the Doxology)**: in xvi. 2, 3 (the signs of the weather*) [omission of ***"O ye hypocrites"***]*: in S. Mark ix. 44 & 46 (the words of woe): in S. John v. 3, 4 (the Angel troubling the pool), &c. &c. &c.*

PPPP cannot explicitly account for the supposed *"scribal expansion"* to Matthew 6:13 any more than James White could. Just as ***"Israel joined himself unto Baalpeor"*** Numbers 25:2 PPPP has joined himself with the perpetrators of the *depravations of the sacred page*. PPPP too, therefore *would deserve to be pointed at with scorn by the rest of Christendom...*

In sum, PPPP's objections to ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible:

- Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible
- The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible
- The supposed error of the Reformation principle *Sola scriptura "by Scripture alone"* en.wikipedia.org/wiki/Sola_scriptura
- Disputed texts in the 1611 Holy Bible.

have now been answered in some detail. More details will follow in **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**.

Second Exchange, April 26th 2014

Then, as the Lord Jesus Christ exhorted, to be implemented by this writer as soon as PPPP's multiple falsehoods have been fully answered ***"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch"*** Matthew 15:14.

Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21

Second Exchange, April 26th 2014

PPPP has repeated his objections to ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible that have centred on:

- Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible
- The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible
- The supposed error of the Reformation principle *Sola scriptura "by Scripture alone"* en.wikipedia.org/wiki/Sola_scriptura
- Disputed texts in the 1611 Holy Bible.

See again **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

First Exchange, April 26th 2014.

PPPP's anti-Biblical diatribe continues as follows.

- *Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible*

1. **You never answered the question of my first submission "Now it is crucial to realize that working from the assumption of sola scriptura (i.e., the position that a book is the ONLY inerrant rule of faith and practice) the Protestant cannot be sure what "scripture" is: due to the aforementioned fact about the imperfection of extant biblical manuscripts. You cannot identify which manuscript of the many thousands there are: that is a facsimile copy of the original inspired writings: You are fallible and only have your fallible opinion. Furthermore even if you did (which is of course absolutely impossible) many passages are missing and thus incomplete and you have no way of knowing what was originally there. Is it not a contradiction to believe the "word of God" (as you construe it) is preserved when the facts indicate otherwise? This crushes sola scriptura."**

PPPP's objection to the manuscript sources for the 1611 Holy Bible has been further answered. See these extracts from:

Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21

First Exchange, April 26th 2014

The facts of textual transmission from ancient sources and preservation of the purity of the text that underlies the 1611 Holy Bible are given in the following extracts from earlier works by this writer. Unlike D. A. Carson and PPPP with his mental meanderings of an unidentified 10th century monk, see **First Exchange, April 26th 2014**, the researchers cited ***"speak forth the words of truth and soberness"*** Acts 26:25. Note that no Bible believer has to resort to extant Greek manuscripts for ***"the scripture of truth"*** Daniel 10:21 because as shown it was preserved entire and unblemished in the texts of pre-1611 Bibles the texts of which were brought to perfection in the 1611 Holy Bible.

PPPP of course cannot cite from Carson or any other source *any* let alone **many** missing passages of scripture from the testimony of the Greek sources. It is necessary therefore simply to show how, as a whole, the bulk of extant Greek sources does bear witness to the New Testament text of the 1611 Holy Bible and is overwhelmingly an unbroken witness to that text from when it was first written.

Some overlap with the items **First, Second, Third and Final Exchange, April 27th 2014, This Writer's Response** will be observed in the extracts that follow. It is hoped that this overlap will help readers according to Paul's exhortation. ***"Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe"*** Philippians 3:1.

Extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Laodicean Lenny is a Christian anarchist wise in his own conceit* pp 4-6. The following extract shows that the manuscript sources for the 1611 Holy Bible are not fragmentary, contradictory or spurious as D. A. Carson and PPPP insinuate. The King James translators' knowledge of their Biblical sources was far in advance of that of ***"the two tails of these smoking firebrands"*** Isaiah 7:4 Carson and PPPP. See the summary statement by Dr Fulke. Further information is given on *The Pure Bible of the Waldenses* and Jerome's insidious Vulgate. See ***Introduction*** and **First Exchange, This Writer's Response**....

See these extracts from kjv.benabraham.com/html/chapter-5.html with respect to the 1611 Holy Bible, its comprehensive sources and its unparalleled scholarly compilation of which Lenny appears to be largely ignorant.

Origin of the King James Version

After the life and death struggles with Spain, and the hard fought battle to save the English people from the Jesuit Bible of 1582, victorious Protestantism took stock of its situation and organized for the new era which had evidently dawned. A thousand ministers, it is said, sent in a petition, called the Millenary Petition, to King James who had now succeeded Elizabeth as sovereign. One author describes the petition as follows:

"...Among other of their demands, Dr. Reynolds, who was the chief speaker in their behalf, requested that there might be a new translation of the Bible, without note or comment" [McClure].

The strictest [i.e. most Biblical] element of Protestantism, the Puritan, we conclude, was at the bottom of this request for a new and accurate translation, and the Puritan element on the committee appointed was strong [McClure].

The language of the Jesuit Bible had stung the sensibilities and the scholarship of Protestants. In the preface of that book it had criticized and belittled the Bible of the Protestants. The Puritans felt that the corrupted version of the Rheimists was spreading poison among the people, even as formerly by withholding the Bible, Rome had starved the people [Brooke]...

The [Unrivalled] Scholarship of the Reformers

...In view of the vast stores of material which were available to verify the certainty of the Bible at the time of the Reformation, and the prodigious [labours] of the Reformers in this material for a century, it is very erroneous to think that they had not been sufficiently overhauled by 1611.

It was said of one of the translators of the King James that "such was his skill in all languages, especially the Oriental, that had he been present at the confusion of tongues at Babel, he might have served as Interpreter-General" [McClure]. It is an exaggerated idea, much exploited by those who are attacking the Received Text [like Lenny], that we of the present have greater resources of information, as well as more valuable, than had the translators of 1611. The Reformers themselves considered their sources of information perfect. Doctor Fulke says:

"But as for the Hebrew and Greek that now is, (it) may easily be proved to be the same that always hath been; neither is there any diversity in sentence, howsoever some copies, either through negligence of the writer, or by any other occasion, do vary from that which is commonly and most generally received in some letters, syllables, or words" [Fulke].

We cannot censure the Reformers for considering their sources of information sufficient and authentic enough to settle in their minds the infallible inspiration of the Holy Scriptures, since we have a scholar of repute to-day rating their material as high as the material of the present. Doctor Jacobus thus indicates the relative value of information available to Jerome, to the translators of the King James, and to the Revisers of 1900:

"On the whole, the differences in the matter of the sources available in 390, 1590, and 1890 are not very serious" [Jacobus].

PPPP is among those of whom David said ***"Whose mouth speaketh vanity, and their right hand is a right hand of falsehood"*** Psalm 144:8.

Extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 43-44. Note that this extract expands upon the statement under **Second Exchange, April 27th 2014, This Writer's Response** pp also fails to understand that a late manuscript can and does embody an early text.

See also www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 94-96, 97-99 with respect to the 'oldest and best' and 'weighed not counted' speculations and Carson's and PPPP's hang-up about non-identical manuscripts.

Brake, [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition David Otis Fuller, D.D.] p 211, wrote his thesis for Master of Theology at Dallas Theological Seminary on *The Doctrine of the Preservation of the Scriptures*. He states *"Although there are variants within the Textus Receptus these are extremely few and often trivial, which demonstrates the highly stable character of the manuscript tradition."* Hodges continues, [*Which Bible?* 5th Edition David Otis Fuller, D.D pp 33-37].

"No one has yet explained how a long, slow process spread out over many centuries as well as over a wide geographical area, and involving a multitude of copyists, who often knew nothing of the state of the text outside of their own monasteries or scriptoria, could achieve this widespread uniformity out of the diversity presented by the earlier forms of text. Even an official edition of the New Testament...would have great difficulty achieving this result as the history of Jerome's Vulgate demonstrates."

Here Hodges notes *"the more than 8000 Vulgate manuscripts which are extant today exhibit the greatest amount of cross contamination of textual types."* He continues.

"But an unguided process achieving relative stability and uniformity in the diversified textual, historical, and cultural circumstances in which the New Testament was copied, imposes impossible strains on our imagination.

"Herein lies the greatest weakness of contemporary textual criticism. Denying to the Majority text any claim to represent the actual form of the original text, it is nevertheless unable to explain its rise, its comparative uniformity, and its dominance in any satisfactory manner. All these factors can be rationally accounted for, however, if the Majority text represents simply the continuous transmission of the original text from the very first. All minority text forms [i.e. Codices B Vaticanus and א Aleph Sinaiticus that underlie Jerome's Vulgate that PPPP idolises] *are, on this view, merely divergent offshoots of the broad stream of transmission whose source is the autographs themselves..."...*

Pickering [*New Age Bible Versions*] p 476 states that *"We are not judging between two text forms, one representing 80% of the MSS. and the other 20%. Rather, we have to judge between 80-90% and a fraction of 1%"...*

Our critic [like Carson and PPPP] regards as an ***"insoluble problem"*** the fact that ***"no two mss. in the Byzantine or T.R. tradition agree perfectly."*** He therefore maintains that ***"this tradition is not better off than any other."*** Dr Hills [*Believing Bible Study*] p 196 compares *"the printed Textus Receptus to the Traditional New Testament text found in the majority of the Greek New Testament manuscripts."*

"These two texts are virtually identical. Kirsopp Lake and his associates (1928) demonstrated this fact...they came to the conclusion that in the 11th chapter of Mark "the most popular text in the manuscripts of the tenth to the fourteenth century" differed from the Textus Receptus only four times. This small number of differences seems almost negligible in...that in this same chapter Aleph B [underlying Jerome's Vulgate that PPPP idolises] *and D differ from the Textus Receptus 69, 71, and 95 times respectively...in this same chapter B differs from Aleph 34 times and from D 102 times and...Aleph differs from D 100 times"...*

Hodges concludes his evaluation of the Majority text [*Which Bible?* 5th Edition David Otis Fuller, D.D.] p 37 [in a scholarly fashion unbeknown to either Carson or PPPP]: *"The manuscript tradition of an ancient book will, under any but the most exceptional circumstances, multiply in a reasonably regular fashion with the result that the copies nearest the autograph will normally have the largest number of descendants. The further removed from the history of transmission a text becomes from its source the less time it has to leave behind a large family of offspring. Hence, in a large tradition where a pronounced unity is observed between...eighty percent of the evidence, a very strong presumption is raised that this numerical preponderance is due to direct derivation from the very oldest sources. In the absence of any convincing contrary explanation, this presumption is raised to a very high level of probability indeed. Thus the Majority text, upon which the King James Version is based, has in reality the strongest claim possible to be regarded as an authentic representation of the original text. This claim is quite independent of any shifting consensus of scholarly judgment about its readings and is based on the objective reality of its dominance in the transmissional history of the New Testament text. This dominance has not and - we venture to suggest - cannot be otherwise explained"...*

Pickering [*True or False?* 2nd Edition p 231] continues:

"Burgon, the only man, living or dead, who ever personally collated all five of the old uncials (Aleph, A, B, C, D) throughout the Gospels, asserted that it is actually easier to find two consecutive verses in which B and Aleph differ from each other than two consecutive verses in which they entirely agree." Pickering also shows that, although the Byzantine manuscripts overwhelmingly bear witness to the Traditional TEXT, see above, the manuscripts themselves cannot be grouped as a *"family"*. Fuller [*Which Bible?* 5th Edition] p 264, states *"It would be difficult to find even two "identical" manuscripts."*

Neither Carson nor PPPP has therefore come up with anything new. Their lack of understanding of manuscript and textual transmission has been answered long ago. Pickering, *True or False?* 2nd Edition p 231, has these further citations that resolve Carson's and PPPP's hang-up about non-identical manuscripts. The following citation is in turn further proof that PPPP has lied in his comment that **The KJV is not based on any ancient manuscripts but on a corrupt line and strain of 10th century Byzantine Manuscripts started by a single Monk: whose errors where then copied and circulated by other manuscript transcribing Monks**. See later for more details.

"Of the "Byzantine" text, Zuntz says that the great bulk of Byzantine manuscripts defies all attempts to group them"... Clark says much the same.

""The main conclusion regarding the Byzantine text is that it was extremely fluid. Any single manuscript may be expected to show a score of shifting affinities. Yet within the variety and confusion, a few textual types have been distinguished.... These types are not closely grouped like the families, but are like the broad Milky Way including many members within a general affinity...""

As Benjamin Wilkinson states, see above, *The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen are terms for ideas that are inseparable in the minds of those who know*. They do not, however, have *"a general affinity"* as the sources of the Byzantine text do. Citing Colwell, Pickering says of their text that *""it is an artificial entity that never existed.""*

The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen are terms for ideas that are not *"like the broad Milky Way"* but instead ***"wandering stars, to whom is reserved the blackness of darkness for ever"*** Jude 13.

Extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Rick Norris* p 17. The statements given below about Rick Norris apply equally to PPPP and show further the stark contrast between *"the broad Milky Way"* and ***"wandering stars, to whom is reserved the blackness of darkness for ever"*** Jude 13.

Benjamin Wilkinson concludes his Chapter 2 [kjv.benabraham.com/html/chapter-2.html] as follows.

NOTE: The two great families of Greek Bibles are well illustrated in the work of that outstanding scholar, Erasmus. Before he gave to the Reformation the New Testament in Greek, he divided all Greek MSS into two classes: those which agreed with the Received Text and those which agreed with the Vaticanus MS...

THE TWO PARALLEL STREAMS OF BIBLES

Apostles (Original)	Apostates (Corrupt Originals)
Received Text (Greek)	Sinaiticus and Vaticanus Bible (Greek)
Waldensian Bible (Italic)	Vulgate (Latin) Church of Rome's Bible
Erasmus (Received Text Restored)	Vaticanus (Greek)
Luther's Bible, Dutch, French, Italian, etc., (Received Text)	French, Spanish, Italian, etc., (from Vulgate)
Tyndale (English) 1535 (from Received Text)	Rheims (English) from Vulgate (Jesuit Bible of 1582)
King James, 1611	Oxford Movement
	Wetscott and Hort (B and Aleph), English Revised 1881
	Dr. Philip Schaff (B and Aleph), American Revised 1901

The King James from the Received Text has been the Bible of the English speaking world for 300 years. This has given the Received Text, and the Bibles translated from it into other tongues, standing and authority. At the same time, it neutralized the dangers of the Catholic manuscripts and the Bibles in other tongues translated from them.

Benjamin Wilkinson's summary chart ***THE TWO PARALLEL STREAMS OF BIBLES*** above gives the accurate historical perspective of the purified Psalm 12:6-7 scriptures with respect to Greek, Latin and other Bibles versus the Catholic aberrations of scripture including Jerome's Vulgate that PPPP idolises. Dean Burgon in effect elaborates in scholarly fashion upon Benjamin Wilkinson's pictorial representation. See www.deanburgonsociety.org/DeanBurgon/dbs2771.htm *Summary of Traditional Text, A Brief Summary of The Traditional Text of the Holy Gospels Vindicated and Established by Dean John William Burgon Edited by Edward Miller 1896*. It is up to PPPP to show that Dean Burgon's analysis of *The Traditional Text of the Holy Gospels* does not apply to the remainder of the Authorized King James New Testament. So far he has utterly failed to show anything of the kind. Dean Burgon's analysis of *The Traditional Text of the Holy Gospels* as ***"the scripture of truth"*** Daniel 10:21 that God has preserved Psalm 12:6-7 down through the centuries to its final perfected purified form as the Authorized King James New Testament follows in enclosed quotes with inserted selected comments by Dr D. A. Waite. Burgon's statements refer to his 7 tests of truth for manuscripts readings. See this extract from:

Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21

First Exchange, April 26th 2014 in turn from www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* p 32.

7. Burgon carefully set out 7 tests of truth for manuscripts readings [*Which Bible?* 5th Edition] p 92:

    1. Antiquity of witnesses
    2. Number of witnesses
    3. Variety of evidence
    4. Respectability of witnesses
    5. Continuity of witnesses
    6. Context
    7. Internal considerations

    He declared that *"In the balances of these seven Tests of Truth the speculations of the Westcott and Hort school* [including idolisers of Jerome's Vulgate like PPPP], *which have bewitched millions are 'Tekel,' weighed in the balances and found wanting"* [*Which Bible?* 5th Edition] p 92.

Burgon's statements for his 7 tests of truth for manuscripts readings follow from Dr D. A. Waite's *Summary of Traditional Text, A Brief Summary of The Traditional Text of the Holy Gospels Vindicated and Established by Dean John William Burgon Edited by Edward Miller 1896*.

1. Antiquity as a Test of Truth

"The more ancient testimony is probably the better testimony. That it is not by any means always so is a familiar fact. To quote the known dictum of a competent judge [Dr. F. H. A. Scrivener]: 'It is no less true to fact than paradoxical in sound that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenaeus and the African Fathers and the whole Western, with a portion of the Syriac Church, used far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephen, thirteen centuries after, when moulding the Textus Receptus.' Therefore Antiquity alone affords no security that the manuscript in our hands is not infected with the corruption which sprang up largely in the first and second centuries"...

Comment by Dr D. A. Waite, his emphases

In other words, the African Fathers and Irenaeus used corrupt Greek texts. Even though they were early and therefore a part of "antiquity," they were corrupted through the actions of many heretics. Their WRITING MATERIAL was OLD, but their WORDS were filled with CONTEMPORANEOUS CORRUPTION. The manuscripts that Erasmus, or Stephens, or Stunica used, though they were YOUNGER, they were, nevertheless, founded upon the WORDS of the original text which were THE OLDEST POSSIBLE. This was possible because they had accurate copies. Their WRITING MATERIAL was YOUNGER, but their WORDS were OLDER and PURER.

PPPP does of course insist that **Lastly the Church Fathers themselves testify that the Greek is corrupted and only the Latin is authentic. I can give you the evidence if you wish but due to your short attention span I have not included it in this submission.**

PPPP has lied again. *African-based* Greek texts *were* corrupted as Dean Burgon, Dr Scrivener and Dr Waite have stated but, as also will be shown further, *so was Jerome's Latin Vulgate*. The verdict of the early church writers aka church fathers, as will also be shown, was in fact preponderantly in favour of what Dean Burgon calls *The Traditional Text* that underlies the 1611 Holy Bible.

2. Number as a Test of Truth

"'Number' is the most ordinary ingredient of weight, and indeed in matters of human testimony, is an element which even cannot be cast away. Ask one of Her Majesty's Judges if it be not so. Ten witnesses (suppose) are called in to give evidence: of whom one resolutely contradicts what is solemnly deposed to by the other nine. Which of the two parties do we suppose the Judge will be inclined to believe?"...

Comment by Dr D. A. Waite

Obviously, in the foregoing set of circumstances, "Her Majesty's Judges" would believe the nine witnesses. We have, in our day, over 99% of the evidence of our manuscripts favoring the type of text that underlies our King James Bible. Some 5,210 of the 5,255 of our manuscripts favor the Traditional Text that underlies our King James Bible. Less than 1% of the manuscripts side with the false texts of Westcott and Hort and their modern counterparts, the Nestle-Aland and the United Bible Societies. The Westcott and Hort people despise this test of truth because the number of manuscripts on their side is so small.

3. Variety as a Test of Truth

"Witnesses of different kinds; from different countries; speaking different tongues: - witnesses who can never have met and between whom it is incredible that there should exist collusion of any kind: - such witnesses deserve to be listened to most respectfully. Indeed, when witnesses of so varied a sort agree in large numbers, they must needs be accounted worthy of even implicit confidence...

"It is precisely this consideration which constrains us to pay supreme attention to the combined testimony of the Uncials and of the whole body of the Cursive Copies. They are (a) dotted over at least 1000 years: (b) they evidently belong to so many divers countries, - Greece, Constantinople, Asia Minor, Palestine, Syria, Alexandria, and other parts of Africa, not to say Sicily, Southern Italy, Gaul, England, and Ireland: (c) they exhibit so many strange characteristics and peculiar sympathies: (d) they so clearly represent countless families of MSS., being in no single instance absolutely identical in their text, and certainly not being copies of any other Codex in existence, - that their unanimous decision I hold to be an absolutely irrefragable evidence of the Truth"...

4. Respectability or Weight as a Test of Truth

"In the first place, the witnesses in favour of any given reading should be respectable. 'Respectability' is of course a relative term; but its use and applicability in this department of Science will be generally understood and admitted by scholars, although they may not be altogether agreed as to the classification of their authorities"...

Comment by Dr D. A. Waite

Any witnesses, such as "B" (Vatican) and "Aleph" (Sinai), which disagree one with the other in over 3,000 substantial places in the Gospels alone would certainly not be respectable witnesses. Certainly such false witnesses cannot be "respectable" by objective standards.

"B" (Vatican) and "Aleph" (Sinai) were the bases for Jerome's Vulgate. Note again these extracts from kjv.benabraham.com/html/chapter-2.html with respect to Benjamin Wilkinson's evaluation of the degenerate Catholic concoctions that included Jerome's Vulgate.

The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen, are terms for ideas that are inseparable in the minds of those who know. The type of Bible selected by Constantine has held the dominating influence at all times in the history of the Catholic Church. This Bible was different from the Bible of the Waldenses, and, as a result of this difference, the Waldenses were the object of hatred and cruel persecution...

5. Continuity as a Test of Truth

"When therefore a reading is observed to leave traces of its existence and of its use all down the ages, it comes with an authority of a peculiarly commanding nature. And on the contrary, when a chasm of greater or less breadth of years yawns in the vast mass of evidence which is ready for employment, or when a tradition is found to have died out, upon such a fact alone suspicion or grave doubt, or rejection must inevitably ensue...Still more, when upon the admission of the Advocates of the opinions which we are opposing the chasm is no longer restricted but engulfs not less than fifteen centuries in its hungry abyss, or else then the transmission ceased after four centuries [as Jerome's Vulgate did except in Catholicism]*, it is evident that according to an essential Note of Truth, those opinions cannot fail to be self-destroyed as well as to labour under condemnation during more than three quarters of the accomplished life of Christendom"...*

Comment by Dr D. A. Waite

The Textus Receptus has continuity right on down the line. There are at least thirty-seven tremendous historical links of continuity. [See Defending the King James Bible by Dr. D. A. Waite, pages 44-48] The "transmission" of the B and Aleph type of texts "ceased after four centuries" and the worship of these false texts did not resume for another "fifteen centuries." It is evident that B and Aleph, and their allies, were not continuous and therefore are worthy of "condemnation."

6. Context as a Test of Truth

"A word, - a phrase, - a clause, - or even a sentence or a paragraph, - must have some relation to the rest of the entire passage which precedes or comes after it. Therefore it will often be necessary, in order to reach all the evidence that bears upon a disputed question, to examine both the meaning and the language living on both sides of the point in dispute"...

See remarks earlier on the phrase ***"and shalt be"*** Revelation 16:5 that PPPP has blasphemously denied. More will follow.

7. Internal Evidence as a Test of Truth

"Accordingly, the true reading of passages must be ascertained, with very slight exception indeed, from the preponderating weight of external evidence, just according to its antiquity, to number, variety, relative value, continuousness, and with the help of the context. Internal considerations, unless in exceptional cases they are found in strong opposition to evident error, have only a subsidiary force"...

See remarks earlier on the phrase ***"and shalt be"*** Revelation 16:5 that PPPP has blasphemously denied. More will follow on Revelation 16:5. For now Dean Burgon has this to say further about the purity of the Traditional Text that finds perfection in the 1611 Holy Bible, with further extracts from www.deanburgonsociety.org/DeanBurgon/dbs2771.htm *Summary of Traditional Text, A Brief Summary of The Traditional Text of the Holy Gospels Vindicated and Established by Dean John William Burgon Edited by Edward Miller 1896.*

IV. The Superiority of the Traditional Text

A. Various Statements on the Superiority of the Traditional Text.

1. The Traditional Text Was a 3 to 2 Favorite with Those Church Fathers Who Died Before to 400 A.D.

Note that Dean Burgon's analysis that follows shows that PPPP has lied again in his comment **Lastly the Church Fathers themselves testify that the Greek is corrupted and only the Latin is authentic. I can give you the evidence if you wish but due to your short attention span I have not included it in this submission.** For evidence see remarks under

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with respect to Dean Burgon's vindication of Mark 16:9-20, John 7:53-8:11, 1 Timothy 3:16 in the 1611 Holy Bible but disputed by the **over 33 Protestant scholars of the highest 'eminence'** that PPPP lauds, who, as indicated earlier, were like those of whom David said ***"men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity"*** Psalm 62:9. All three passages have considerable patristic or early church writers' support, including Jerome for John 7:53-8:11. See also www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 48, 54, 60, 252-253 for detailed listings of early church writers in support of Mark 16:9-20, John 7:53-8:11, 1 Timothy 3:16 in the 1611 Holy Bible that give the lie to PPPP's dogma to the contrary.

Dr D. A. Waite's citations continue, further giving the lie to PPPP's dogma about **the Church Fathers**.

Dean Burgon wrote:

"No one, I believe, has till now made a systematic examination of the quotations occurring in the writings of the Fathers who died before A.D. 400 and in public documents written prior to that date...The testimony therefore of the [76] Early Fathers is emphatically according to the issue of numbers in favour of the Traditional Text, being about 3:2. But it is also necessary to inform the readers of this treatise, that here quality confirms quantity. A list will now be given of thirty important passages in which evidence is borne on both sides, and it will be seen that 530 testimonies are given in favour of the Traditional readings as against 170 on the other side. In other words, the Traditional Text beats its opponent in a general proportion to 3 to 1"...

See citation from Dr Moorman's work *Early Church Fathers and the Authorized Version* pp 37-61 below for a more extended list.

Comment by Dr D. A. Waite, his emphases, giving the lie also to PPPP's notion that D. A. Carson is any kind of 'scholar' let alone, supposedly, **The top 'conservative' Protestant "biblical scholar" on the planet D.A. Carson**. See **First Exchange, April 26th 2014**.

*Some of the leading Westcott and Hort followers of today are very bold to say that the Traditional Text, or the Textus Receptus type of readings, did not exist prior to 400 A.D., and certainly not before the 6th Century A.D. Here you have statistical data on 76 Church Fathers who died prior to 400 A.D., showing, not only that the Textus Receptus readings **did** exist prior to 400 A.D., but that they were in the majority. This was not merely a simple majority of barely over 50%, but it was a majority of 60% to 40% over the Westcott and Hort false text. Dr. Jack [Moorman's] recent and careful research on this same subject revealed an even greater percentage - 70% to 30% in favor of the Textus Receptus as opposed to B and Aleph. This can be found in his excellent book, Early Church Fathers Witness to the Antiquity of the Traditional Text, pages 34-35. It is **B.F.T. #2136, 63 large pages @ $6.50+P&H.** Don't believe any of the Westcott and Hort/B and Aleph devotees if they tell you that the Traditional Text readings or the Traditional Text itself was not in existence be-*

fore 400 A.D. This is one of the falsehoods which D.A. Carson and other Westcott and Horters have put in their books.

No wonder – see **Second Exchange, April 26th 2014** – PPPP whines **You also make a citation of Moorman. That is an insult to my intelligence**.

PPPP is a coward who is too scared to face up to Dr Moorman's research because that research shows him up for the charlatan that he is and his 'church' as ***"...MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"*** Revelation 17:5. Citations and references follow from Dr Moorman's work *Early Church Fathers and the Authorized Version* pp 37-61. It is the same work that Dr Waite refers to above as ***B.F.T. #2136*** under a different title. Dr Moorman's detailed research shows again that PPPP has lied about **The top 'conservative' Protestant "biblical scholar" on the planet D.A. Carson**. D. A. Carson is no more of a Biblical scholar than Kit Carson was and a whole lot less honest www.pbs.org/weta/thewest/people/a_c/carson.htm.

Dr Moorman states p 37 *The early Fathers are now called to vote on 149 passages that affect the doctrinal heart of Scripture. Bear in mind that in each instance* the AV reading is opposed by Aleph and B* [i.e. the NIV]. *Therefore Textual Criticism would generally have to agree that these 149 AV readings are what they term "Distinctly Byzantine". And consider also that for the past one hundred years they have told us that few, if any, of these readings are found in the writings of the early Fathers.*

'The ante-Nicene fathers unambiguously cited every text type except the Byzantine.' (D. A. Carson. The King James Version Debate... p. 47...

When Seminary teachers such as Carson undermine faith in the Standard Bible by making this kind of statement, have they taken the time to verify their source?! The material in this digest has been presented plainly. It can be checked. It can be compared with other editions. If any can show (using the same Fathers on the same passages that this 2.3 to 1 advantage [*70% to 30% in favor of the Textus Receptus as opposed to B and Aleph* – Dr D. A. Waite] *to the Traditional Text can be overturned, I would be glad to see the evidence.*

The word endures in the place where the grass withers and the flower fades – i.e. on earth. [***"The grass withereth, the flower fadeth: but the word of our God shall stand for ever"***] *Isaiah 40:8.*

**Except in a few places where B is not extant. In which case Aleph must have the support of other early uncials or papyri.*

PPPP won't show it. The *149 passages that affect the doctrinal heart of Scripture* where the early church writers support the 1611 Holy Bible against the NIV* in overall ratio **2.3:1** are as follows. *Mostly in its text. Its footnotes cast doubt on some of the AV1611 readings in the passages below.

Matthew 1:25, 5:22, 27, 44, 6:1, 6:13, 33, 12:6, 13:51, 16:3, 17:20, 21, 18:11, 15, 20:18, 23:8, 24:36, 48, 25:13, 31, 26:42, 27:34, 35, 28:6

Mark 1:2, 3:15, 29, 9:29, 44, 10:24, 11:26, 15:28, 16:9-20

Luke 1:28, 2:14, 22, 33, 40, 43, 4:41, 9:55, 56, 12:39, 13:25, 14:5, 17:3, 21:36, 22:68, 23:42, 45, 24:46, 47

John 1:18, 27, 51, 3:13, 15, 4:42, 5:3, 4, 16, 17, 30, 6:14, 39, 47, 65, 69, 7:53-8:11, 28, 29, 59, 9:4, 35, 10:29, 32, 13:3, 32, 16:10, 16, 17:12, 17, 19:26, 20:17

Acts 2:30, 3:20, 6:8, 8:37, 16:11, 17:30

Romans 1:16, 10:15, 14:10, 15:29

1 Corinthians 5:4, 7, 6:20, 7:39, 9:1, 18, 22, 11:24, 15:47

2 Corinthians 4:10, 5:17, 11:31

Galatians 4:7, 5:19

Ephesians 1:1, 18, 3:9, 14, 5:9, 30, 6:12

Philippians 4:13

Colossians 1:14, 2:18

1 Thessalonians 2:15, 19, 3:11, 13

1 Timothy 1:17, 3:16, 4:12, 5:16, 21, 6:5, 7

2 Timothy 2:19

Hebrews 1:3, 3:1, 10:30, 34

1 Peter 4:14, 5:5

1 John 1:7, 2:7, 20, 28, 4:3, 5:7, 8

Jude 1

Revelation 1:9a, 9b, 11:15, 17, 14:5, 20:12, 22:14

Dr Moorman has clearly studied the works of the early church writers thoroughly. PPPP clearly has not. Solomon drew the distinction between them long ago.

"He that speaketh truth sheweth forth righteousness: but a false witness deceit" Proverbs 12:17.

Note further this extract from www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 99-100 with respect to the works of early church writers for and against the 1611 Holy Bible.

9.5 *"The Basic Issues Concerning the Text" – "The Late, Mixed, Secondary Text"*

In para 3 of this sub-section, our critic states categorically that the Ante Nicene Fathers did not cite the Byzantine Text. According to Kenyon, [*True or False?* 2nd Edition David Otis Fuller, D.D.] p 236, this was *"Hort's contention, which was the cornerstone of his theory"* of a *"late and mixed, and therefore secondary text."*

Pickering [*True or False?* 2nd Edition] pp 237ff gives a detailed rebuttal of this blatant falsehood. He cites the work of Miller, who examined *"Burgon's massive index of patristic quotations from the New Testament."* Kenyon summarised Miller's findings:

"Taking the Greek and Latin fathers who died before A.D. 400, their quotations are found to support the Traditional Text in 2630 instances, the "neologian" in 1753." (Dr Ruckman explains that the *"Neologian text"* includes both *"neutral"* and *"Western"* readings, [*Custer's Last Stand* Dr Peter S. Ruckman] p 22. Both are supposedly earlier than the *"Byzantine,"* the *"Neutral"* text being that of the Alexandrian Codex B, according to Hort [*True or False?* 2nd Edition] p 114.) Kenyon continues:

"Nor is this majority due solely to the writers who belong to the end of the period. On the contrary, if only the earliest writers be taken, from Clement of Rome to Irenaeus and Hippolytus, the majority in favour of the Traditional Text is proportionately even greater, 151 to 84. Only in the Western and Alexandrian writers do we find approximate equality of votes on either side." (Dr Ruckman [*Custer's Last Stand*] p 22, cites Miller who found that *"Origen sided with THE TRADITIONAL TEXT (in 200 A.D.!) 460 times while siding with the 'Neologian' text 491 times."*)

"Further", says Kenyon, *"if a select list of thirty important passages be taken for detailed examination, the preponderance of early patristic evidence in favour of the Traditional Text is seen to be no less than 530 to 170."*

Kenyon, however, has an 'explanation' for these results. It is identical to the opinion of our critic, stated in para 2 of this sub-section: *"(Of) the readings found in the Ante Nicene period almost all of them are also found in the other text types."* (Note that the concept of *"text types"* as upheld by the opponents of the Received Text, has been shown to be invalid, so that our critic's statement is meaningless anyway.) Kenyon's 'explanation' is as follows:

"The thirty "traditional" readings, which (Miller) shows to be so overwhelmingly vindicated by the Fathers, are not what Hort would call pure "Syrian" readings at all. In nearly every case they have Western or Neutral attestation." Kenyon lists as examples Matthew 17:21, 19:16, 23:38, Mark 16:9-20, Luke 24:40, John 21:25.

Dr Ruckman [*Custer's Last Stand*] p 32, has an incisive comment: *"The WESTERN FAMILY...conflates in John 5:37, and the ALEXANDRIAN "family" conflates in Colossians 1:12 and 2 Thessalonians 3:4. Who didn't know that the WESTERN TEXT again "conflates" neutral and Syrian readings in Matthew 4:13, John 5:37, and Acts 10:48, while VATICANUS "conflates" in Mark 1:28, Mark 1:40, and John 13:24, Revelation 6:1,2,5,7,8 and 17:14, and ALEPH "conflates" B with a BYZANTINE TEXT in 1 Corinthians 7:34. This would make the WESTERN and ALEXANDRIAN texts CONFLATE TEXTS DERIVED FROM THE BYZANTINE TEXT."*

Yet our critic insists, para 10, ***"the Alexandrian text shows no signs of being recensional."*** Kenyon concludes his 'explanation.'

"According to Hort, the traditional text is the result of a revision in which old elements were incorporated; and Mr Miller merely points to some of those old elements, and argues therefrom that the whole is old. It is clear that by such arguments Hort's theory is untouched."

Pickering [*True or False?* 2nd Edition] p 239 replies:

"It is hard to believe that Kenyon was precisely honest here. He had obviously read Miller's work with care. Why did he not say anything about "unto repentance" *in Matt. 9:13 and Mark 2:17, or* "vinegar" *in Matt. 27:34, or* "from the door" *in Matt. 28:2, or* "the prophets" *in Mark 1:2, or* "good will" *in Luke 2:14, or the Lord's prayer for His murderers in Luke 23:34, or* "some honeycomb" *in Luke 24:42, or* "they" *in John 17:24...these instances are also among "the thirty." They would appear to be "strictly Syrian" readings, if there really is such a thing. Why did Kenyon ignore them? The cases Kenyon cites fell within the scope of Miller's inquiry because they are Traditional readings, whatever other attestation they may also have, and because the English Revisers of 1881 rejected them. Kenyon asserted that Miller's figures "cannot be accepted as representing in any way the true state of case," but he has not shown us why.*

"It is commonplace among the many who are determined to despise the "Byzantine" text to dodge the issue, as Kenyon did above. The postulates of Hort's theory are assumed to be true and the evidence is interpreted on the basis of these presuppositions. Apart from the imaginary nature of the "Alexandrian" and "Western" texts, as strictly definable entities, their priority to the "Byzantine" text is the very point to be proved and may not be assumed."

PPPP can cite nothing to overthrow the preponderance of support in favour of the AV1611 Text among the early church writers that Pickering has outlined above. PPPP is ***"as one that beateth the air"*** 1 Corinthians 9:26.

Dr D. A. Waite's citations continue, further giving the lie to PPPP's dogma about **the Church Fathers**.

2. The Traditional Text Was in Existence and Predominant from the Earliest Years of the Churches.

Dean Burgon wrote:

"As far as the Fathers who died before 400 A.D. are concerned, the question may now be put and answered. Do they witness to the Traditional Text as existing from the first, or do they not? The results of the evidence, both as regards the quantity and the quality of the testimony, enable us to reply, not only that the Traditional Text was in existence, but that it was predominant, during the period under review. Let any one who disputes this conclusion make out for the Western Text, or the Alexandrian, or for the Text of B and Aleph, a case from the evidence of the Fathers which can equal or surpass that which has been now placed before the reader"... PPPP can't and won't.

Comment by Dr D. A. Waite, his emphases

Dr. Dan Wallace, a professor at Dallas Theological Seminary, disagrees with Dean Burgon and Edward Miller on this point. He has written to the effect that we may have Byzantine or Traditional Text "readings," but not a Byzantine or Traditional "text." As Dr. David Otis Fuller used to say, "He is playing antics with semantics!" How can you have ***readings*** *if you don't have a* ***text*** *from which those* ***readings*** *were derived?*

3. Why The Traditional Text Does not Now Have Many Older Manuscripts.

Dean Burgon's editor, Rev. Edward Miller, when talking about B and Aleph, wrote:

"How is it that we possess no MSS. of the New Testament of any considerable size older than those, [that is, B and Aleph] or at least no other such MSS. as old as they are? Besides the disastrous results of the persecution of Diocletian, there is much force in the reply of Dean Burgon, that being generally recognized as bad MSS. they were left standing on the shelf in their handsome covers, whilst others which were more correct were being thumbed to pieces in constant use"...

Comment by Dr D. A. Waite

What is meant by "the disastrous results of the persecution of Diocletian"? This Roman Emperor burned both the Christians and their Bibles. What kind of Bible did these believers have in their hands when they were hunted down to be tortured and slain? They had Textus Receptus or Traditional Text kind of Bibles. These kinds of Greek manuscripts were the ones that were destroyed by the multiplied hundreds.

4. Why The Traditional Text Later Manuscripts are Better than the Older Ones Like "B" and "Aleph."

It should be remembered that ***"B" and "Aleph"*** are the basis for Jerome's Vulgate, noting again Wilkinson's observation from the ***Introduction***. *The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen, are terms for ideas that are inseparable in the minds of those who know. The type of Bible selected by Constantine has held the dominating influence at all times in the history of the Catholic Church. This Bible was different from the Bible of the Waldenses, and, as a result of this difference, the Waldenses were the object of hatred and cruel persecution...*

See kjv.benabraham.com/html/chapter-2.html *Our Authorized Bible Vindicated* Chapter 2 *The Bible Adopted by Constantine and the Pure Bible of the Waldenses.*

Dean Burgon's analysis further gives the lie to PPPP's wilfully ignorant 1 Corinthians 14:38 notion that the Traditional Text underlying the 1611 Holy Bible New Testament is somehow untrustworthy because as PPPP insists **The vast majority of Greek NT manuscript copies (and on which the Textus Receptus is in part based) are from the 11th century!!!!**

See **Second Exchange, April 26th 2014** and note again this extract from **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

First Exchange, April 26th 2014 showing that textual sources underlying the 1611 Holy Bible in the form of faithful vernacular translations of the Traditional Text derive from well before the 11th century *and from well before Jerome's late-4th century Vulgate* en.wikipedia.org/wiki/Vulgate.

See these extracts from kjv.benabraham.com/html/chapter-2.html with respect to the corrupt sources underlying the NIVs via Jerome's Latin Vulgate, the 1582 Jesuit Rheims New Testament derived from it and the Waldensen Bibles that the King James translators possessed...

The Reformers held that the Waldensian Church was formed about 120 A.D., from which date on, they passed down from father to son the teachings they received from the apostles [Allix]. The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D. [Scrivener]. We are indebted to Beza, the renowned associate of Calvin, for the statement that the Italic Church dates from 120 A.D....

Waldensian influence, both from the Waldensian Bibles and from Waldensian relationships, entered into the King James translation of 1611. Referring to the King James translators, one author [Dr Benjamin Warfield] speaks thus of a Waldensian Bible they used:

"It is known that among modern [i.e. contemporary] versions they consulted was an Italian, and though no name is mentioned, there cannot be room for doubt that it was the elegant translation made with great ability from the original Scriptures by Giovanni Diodati, which had only recently (1607) appeared at Geneva"...

It is therefore evident that the translators of 1611 had before them four Bibles which had come under Waldensian influence: the Diodati in Italian, the Olivetan in French, the Lutheran in German, and the Genevan in English. We have every reason to believe that they had access to at least six Waldensian Bibles written in the old Waldensian vernacular.

Dean Burgon's explanation of ***Why The Traditional Text Later Manuscripts are Better than the Older Ones Like "B" and "Aleph"*** continues.

Dean Burgon wrote:

"Nay, it will be found, as I am bold enough to say, that in many instances a fourteenth-century copy of the Gospels may exhibit the truth of Scripture, while the fourth-century copy in all these instances proves to be the depository of a fabricated text"...

Comment by Dr D. A. Waite

This is precisely the case with B, Aleph, and the some 43 other Greek manuscripts that follow them. They were depraved texts which had been doctored by heretics and others who were false in their doctrines.

See statement above He [Burgon] declared that *"In the balances of these seven Tests of Truth the speculations of the Westcott and Hort school* [including idolisers of Jerome's Vulgate like PPPP], *which have bewitched millions are 'Tekel,' weighed in the balances and found wanting"* [*Which Bible?* 5th Edition] p 92.

5. The New Testament Is Unique in Attempts at Doctrinal Depravations.

Dean Burgon wrote:

"In fact, until those who make the words of the New Testament their study are convinced that they move in a region like no other, where unique phenomena await them at every step, and where seventeen hundred and fifty years ago depraving causes unknown in every other department of learning were actively at work, progress cannot really be made in the present discussion"...

Comment by Dr D. A. Waite

Unlike secular documents, theological heretics purposely and maliciously perverted New Testament documents. B and Aleph, and the other so-called "Old Uncials" (Aleph, A [after the Gospels. Codex A tends to follow the Traditional Text in the Gospels, see Burgon's remark above about *codices of the A type* www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* p 99], *B, C, and D), are examples of such perversion. Since this is true, those early copies are not to be trusted. If the perversions took place within the first hundred years after the New Testament was composed, then those early copies, such as B and Aleph, were the ones on which the heretics operated. This is what Dr. Scrivener and Dean Burgon both believe.*

6. The New Testament Was Doctrinally Corrupted by Early Heretics.

Dean Burgon wrote:

"And the Written Word in like manner, in the earliest age of all, was shamefully handled by mankind. Not only was it confused through human infirmity and misapprehension, but it became also the object of restless malice and unsparing assaults. Marcion, Valentinus, Basilides, Heracleon, Menander, Asclepiades, Theodotus, Hermophilus, Apollonides, and other heretics adapted the Gospels to their own ideas"...

Comment by Dr D. A. Waite. Note again this statement from above:

PPPP does of course insist that **Lastly the Church Fathers themselves testify that the Greek is corrupted and only the Latin is authentic. I can give you the evidence if you wish but due to your short attention span I have not included it in this submission.**

PPPP has lied again. *African-based* Greek texts *were* corrupted as Dean Burgon, Dr Scrivener and Dr Waite have stated but, as also will be shown further, *so was Jerome's Latin Vulgate*.

If these nine above-named heretics adapted the Gospels to their own ideas and they lived during the first few centuries of the church age, it is entirely possible that B and Aleph and their allies might have been samples of some of their depravations. B and Aleph both were from Egypt. According to Dr. Bruce Metzger,

"Every deviant Christian sect was represented in Egypt during the second century." [Bruce Metzger, Early Versions, p. 101, quoted in Dr. Jack Moorman, Early Manuscripts, p. 40]

*He then listed no less than **eleven** such "deviant Christian sects." Egypt abounded with theological heresies. It is not unreasonable to assume that some of such heresies were transferred over to the New Testament texts which the heretics had in their possession.*

Dr Waite has identified the corrupt Greek as having stemmed from Egypt but Jerome's Latin is *not* the **authentic** Latin as has been shown repeatedly in this work with respect to the Old Latin vernacular versions and will be shown further with verse comparisons.

7. The Traditional Text Is Incomparably Superior to the Westcott and Hort Type of Text.

Dean Burgon wrote:

"Accordingly, the text of which we are now treating, which is that of the later Uncials and the Cursives combined, is incomparably superior under all the external Notes of Truth [see remarks above on Burgon's 7 tests of truth]. *It possesses in nearly all cases older attestation: there is no sort of question as to the greater number of witnesses that bear evidence to its claims: nor to their variety: and hardly ever to the explicit proof of their continuousness, which indeed is also generally - nay, universally - implied owing to the nature of the case: their weight is certified upon stronger grounds: and as a matter of fact, the context in nearly all instances testifies on their side. The course of doctrine pursued in the history of the Universal Church is immeasurably in their Favour"...*

Comment by Dr D. A. Waite

All of these attestations refer to the Traditional Text which underlies our King James Bible. This text matches virtually all the seven tests of truth.

8. The Traditional Text Has an Unbroken Succession.

Dean Burgon wrote:

"The history of the Traditional Text, on the contrary [compared with the texts of Aleph and B, which underlie Jerome's Vulgate]*, goes step by step in unbroken succession regularly back to the earliest times* [long before Jerome]*...Erasmus followed his few MSS. because he knew them to be good representatives of the mind of the Church which had been informed under the ceaseless and loving care of mediaeval transcribers* [as distinct from PPPP's unsubstaniated claim of **a corrupt line and strain of 10th century Byzantine Manuscripts started by a single Monk: whose errors where then copied and circulated by other manuscript transcribing Monks**]*: and the text of Erasmus printed at Basle agreed in but little variation with the text of the Complutensian editors published in Spain, for which Cardinal Ximenes procured MSS. at whatever cost he could. No one doubts the coincidence in all essential points of the printed text with the text of the Cursives"...* [PPPP of course seeks to raise doubts e.g. with the bald assertion of **a corrupt line and strain of 10th century Byzantine Manuscripts started by a single Monk** that he can't identify i.e. ***"Yea, hath God said...?"*** Genesis 3:1. See **First Exchange, April 26th 2014**]

Comment by Dr D. A. Waite

Unbroken succession is necessary. Can you really trust a text that arose in about 350 A.D. and was not copied and re-copied for the next 1500 years? [PPPP insists that **St. Jerome was 1500 years closer to the original languages than any scholar today**. That was where Jerome evidently stuck and so did Catholicism] *Inasmuch as Westcott and Hort raised this discarded text from the dead, why should we believe it is the true and original text of the New Testament? It was, in fact, a text rejected by the churches as being corrupted...Erasmus had a text which had but "little variation" with the text of the Complutensian Polyglot of Cardinal Ximenes, yet one used manuscripts from Basle and the other used manuscripts from Spain. Why did they have so little "variation"? It was because the cursives from which they were taken were identical in "all essential points." You could pick any of those Traditional Text cursives and you would find that they agree with each other in "all essential points." This is why both Ximenes and Erasmus were right on target with their agreement between themselves because they were both based on the same stream of the Traditional Text. The vast numbers of New Testament Greek manuscripts are like a river. Anywhere you might collect samples of the water, they would test out the same. So with the Traditional Text manuscripts.*

V. The Inferiority of the Westcott and Hort Text...

7. The Westcott and Hort (B and Aleph) Text Rejected 995 copies out of Every 1,000 as Being Untrustworthy.

Dean Burgon wrote:

"I am utterly disinclined to believe - as grossly improbable does it seem - that at the end of 1800 years, 995 copies out of every thousand suppose, will prove untrustworthy; and that the one, two, three, four or five which remain, whose contents were till yesterday as good as unknown, will be found to have retained the secret of what the Holy Spirit originally inspired. I am utterly unable to believe, in short, that [God's] promise has so entirely failed, that at the end of 1800 years much of the text of the Gospel had in point of fact to be picked up by a German critic out of a waste-paper basket in the convent of St. Catherine; and that the entire text had to be remodelled after the pattern set by a couple of copies which had remained in neglect during fifteen centuries, and had probably owed their survival to that neglect; whilst hundreds of others had been thumbed to pieces, and had bequeathed their witness to copies made from them"... [What Burgon was rightly *utterly disinclined to believe* is what PPPP would have readers to believe via Jerome's Latin Vulgate i.e. ***"Yea, hath God said...?"*** Genesis 3:1]

Comment by Dr D. A. Waite

This German critic mentioned was Tischendorf. The text found in the waste-paper basket was manuscript Aleph (Sinai). Recently retired 89-year-old Pastor Carl Drexler, of Runnemede, New Jersey, used to refer to such higher critics as Tischendorf by a descriptive term. He called them "the higher liar, critics." This, in too many instances, is correct [also for PPPP]. *The disuse of B, Aleph and a few others explains why they were preserved instead of being "thumbed to pieces"...*

9. The Westcott and Hort (B and Aleph) Text Is Based Upon a "Very Little Handful of Manuscripts" Rather than on the "Vast Multitude of Copies."

Dean Burgon wrote:

"Does the truth of the Text of Scripture dwell with the vast multitude of copies, uncial and cursive, concerning which nothing is more remarkable than the marvellous agreement which subsists between them? Or is it rather to be supposed that the truth abides exclusively with a very little handful of manuscripts which at once differ from the great bulk of the witnesses, and - strange to say - also amongst themselves [like Jerome's Vulgate that PPPP idolises, see later]*?"*

"The advocates of the Traditional Text urge that the Consent without Concert of so many hundreds of copies, executed by different persons, at diverse times, in widely sundered regions of the Church, is a presumptive proof of their trustworthiness, which nothing can invalidate but [by] some sort of demonstration that they are untrustworthy guides after all"... [PPPP has not come up with one]

Comment by Dr D. A. Waite

There is an amassing of a tremendous amount of evidence by Dean Burgon in his masterful defense of the Traditional Text and in his demolition of the B and Aleph and Westcott and Hort errors. He combines logic with facts. [PPPP has failed to show either logic or genuine facts in isolation, let alone both in combination]

14. The Westcott and Hort (B and Aleph) Text Contains Fragments of Many Other Texts.

Dean Burgon wrote:

"Although for convenience we have hitherto spoken of Codexes B/Aleph/D/L as exhibiting a single text, - it is in reality not one text but fragments of many, which are to be met with in the little handful of authorities enumerated above. Their witness does not agree together. The Traditional Text, on the contrary, is unmistakably one"... [Jerome's Vulgate that PPPP idolises is likewise fragmentary. See **Second Exchange, April 27th 2014, This Writer's Response** and this extract. A genuine textual scholar, Hodges, notes that *"the more than 8000 Vulgate manuscripts which are extant today exhibit the greatest amount of cross contamination of textual types."* See *'O Biblios' - The Book* p 94 [www.timefortruth.co.uk/why-av-only/].]

Comment by Dr D. A. Waite

Again, Dean Burgon repeats his charges of major disagreement between the texts of B, Aleph, and their followers. This shows that they are "fragments of many" other manuscripts rather than being unified. Not so with the Traditional Text which is "unmistakably one."

17. The Westcott and Hort (B and Aleph) Text Is Not the Oldest Witness to the New Testament, Because Much Older Evidence Exists.

Dean Burgon wrote:

"But though there are in our hands as yet no older manuscripts [than B or Aleph], yet we have in the first place various Versions, viz., the Peshitto of the second century, the group of Latin Versions which begin from about the same time [up to 200 years before Jerome's Vulgate that PPPP idolises. See citation from Wilkinson below]*, the Boharic and the Thebaic of the third century, not to speak of the Gothic which was about contemporary with your friends the Vatican and Sinaitic MSS. Next, there are the numerous Fathers who quoted passages in the earliest ages, and thus witnessed to the MSS. which they used...So that there is absolutely no reason to place these two MSS. upon a pedestal by themselves on the score of supreme antiquity. They are eclipsed in this respect by many other authorities older than they are"...* [Dean Burgon has again given the lie to PPPP's assertion that **The KJV is not based on any ancient manuscripts but on a corrupt line and strain of 10th century Byzantine Manuscripts started by a single Monk: whose errors where then copied and circulated by other manuscript transcribing Monks**. Note this citation from Wilkinson on the antiquity of the ancient versions that support the text of the 1611 Holy Bible and *pre-date* Jerome's Vulgate, this writer's emphases. *This chapter will show that the Textus Receptus was the Bible in possession and use in the Greek Empire, in the countries of Syrian Christianity, in northern Italy, in southern France, and in the British Isles in the second century. This was a full century and more before the Vaticanus and the Sinaiticus saw the light of day...* ***When the apostles of the Roman Catholic Church entered these countries in later centuries they found the people using the Textus Receptus; and it was not without difficulty and a struggle that they were able to displace it and to substitute their Latin Vulgate****. This chapter will likewise show that the Textus Receptus belongs to the type of these early apostolic manuscripts that were brought from Judea, and its claim to priority over the Vaticanus and Sinaiticus will be established.* See kjv.benabraham.com/html/chapter-2.html]

Comment by Dr D. A. Waite

Anyone who says "the oldest is the best," will have to say the Traditional Text is the best because the witnesses to it are older than B or Aleph which have been "eclipsed" by it...

23. The Westcott and Hort (B and Aleph) Text's Three Reasons for Superiority Are all False.

Dean Burgon wrote:

"Of course, they have their reasons for dismissing nineteen-twentieths of the evidence at hand [as PPPP does, see what follows]*: but - this is the point - it rests with them to prove that such dismissal is lawful and right. What then are their arguments? Mainly three, viz. [1] the supposed greater antiquity of their favourite text* [From **Second Exchange, April 26th 2014 St. Jerome was 1500 years closer to the original languages than any scholar today...**]*, [2] the superiority which they claim for its character* [From **Second Exchange, April 26th 2014 St. Jerome's translation, moreover was a careful, word-for-word rendering of the original texts into Latin...**]*, and [3] the evidence that the Traditional Text was as they maintain formed by conflation from texts previously in existence"* [From **First Exchange, April 26th 2014 The KJV is not based on any ancient manuscripts but on a corrupt line and strain of 10th century Byzantine Manuscripts started by a single Monk:...**]...

Comment by Dr D. A. Waite

Dean Burgon has proved that all three of these reasons are false [These are PPPP's bogus reasons. Not much has changed in 130 years amongst them that ***"have perverted the words of the living God, of the LORD of hosts our God"*** Jeremiah 23:36]. *The Westcott and Hort or B and Aleph text (1) does not have "greater antiquity" than the Textus Receptus; (2) does not have superior character; and (3) has not proved "conflation" for the Textus Receptus. These three falsehoods are still being told in our day* [e.g. by PPPP, Jacob Prasch, Rick Norris, Robert A. Joyner, James White et al]...

25. The Westcott and Hort (B and Aleph) Text Was Condemned by the Generations that Followed.

Dean Burgon wrote:

"B and Aleph...may be regarded as the founders, or at least as prominent members of a family, whose descendants were few, because they were generally condemned by the generations which came after them"...

Comment by Dr D. A. Waite

That is why there are so few New Testament Greek manuscripts that concur with B and Aleph, because they were condemned by the churches. Why do you think the English Revised Version of 1881 is no longer around? It is because it had been condemned by the churches that were using it. Why is the King James Bible of 1611 still around? Because it has been accepted and approved by the churches and Christians who use it... [God also condemned ***The Westcott and Hort (B and Aleph) Text*** remembering again Wilkinson's incisive statement kjv.benabraham.com/html/chapter-2.html that The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen, are terms for ideas that are inseparable in the minds of those who know The RV never found favour with ordinary churchgoers and its text is only kept to the fore by re-packaging it every so often under a different name e.g. RSV 1952, NEB 1961, NIV 1978, 1984, 2011, NKJV footnotes, NRSV 1989, REB 1989, ESV 2001, 2007, 2011 etc. with a fanfare of attendant hard-sell publicity. They are all essentially ***The Westcott and Hort (B and Aleph) Text*** differing from the RV only in further departures from the AV1611 Text. See www.timefortruth.co.uk/why-av-only/ *What is the Bible? – AV1611 Overview* pp 54-55 showing that of 252 passages of scripture totalling 262 verses the RV departs from the AV1611 in 187 verses or **74%** and the NIV in 244 verses or **97%**. Most if not all of the post-RV versions are nevertheless compared with the King James Text in any publicity exercise, never with post-RV versions that preceded them, as the prefaces to these versions show. The 1611 Holy Bible remains the standard Biblical Text, no matter what. ***"Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people..."*** Isaiah 49:22.]

Dean Burgon's analysis of *The Traditional Text* that underlies the 1611 Holy Bible together with Dr D. A. Waite's additional notes show that PPPP's obsession with Jerome's Vulgate and his opposition to the 1611 Holy Bible ***"the scripture of truth"*** Daniel 10:21 has identified him with the pathetic creature of whom Isaiah writes, as for any and all critics of the 1611 Holy Bible.

"He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isaiah 44:20.

The foregoing material from Wilkinson, Fuller, Brake, Hodges, Pickering, Burgon and Waite have finalised the answer to PPPP's notion of

- *Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible*

and at the same time disposed of PPPP's notion of

- *The supposed error of the Reformation principle Sola scriptura "by Scripture alone"* en.wikipedia.org/wiki/Sola_scriptura

It bears repeating from **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

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that it is not *Sola Scriptura* that is crushed but as indicated in the ***Introduction*** ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible ***"my word like as a fire...saith the LORD; and like a hammer...breaketh the rock in pieces"*** Jeremiah 23:29 ***"For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: Their wine is the poison of dragons, and the cruel venom of asps"*** Deuteronomy 32:31-33.

PPPP should therefore take careful note of what awaits both him and his church.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" Revelation 18:8.

More material now follows in answer to PPPP's notions of

- *The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible*
- *Disputed texts in the 1611 Holy Bible*

as found in **Second Exchange, April 26th 2014**.

- *The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible*

PPPP's anti-Biblical diatribe continues as follows.

2. You make the assertion (citing Ruckman who is debunked by James Robert White a prominent Protestant scholar) that the Latin sources were subject to corruption and that is why they omit the doxology.

PPPP, as indicated earlier, has lied about James White as any kind of scholar and who has never debunked anyone except himself and his fellow travellers. It is PPPP who does **make the assertion** about **James Robert White a prominent Protestant scholar**. See this extract from the ***Introduction***.

See www.avpublications.com/avnew/resources.html *The James White Controversy Parts 1-7* that counter James White's *un*scholarly attacks on *New Age Bible Versions* and *The Scholarship Only Controversy* by Dr Peter S. Ruckman. See also:

Appendix 1 - James White and the 'King James Only Controversy' so-called
Appendix 2 - *The 'Whitewash' Conspiracy – re: The King James Only Controversy* by James White, Extract on White's 7 'KJB Errors'
Appendix 3 - The Incompetence of James White
Appendix 4 - Critique of James White's *The King James Only Controversy*

See also **Second Exchange, April 27th 2014, This Writer's Response** and this extract.

James White never debunked anyone, especially not Dr Ruckman as *The Scholarship Only Controversy* shows. It is the other way round [www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* ***Author's Introduction***, **Tables A1-A4**, **Appendix 1 - James White and the 'King James Only Controversy' so-called**]. White attacks over 200 passages of scripture in his book, all of which attacks are found to be falsehoods on examination though it is clear that White repeatedly lines up with Rome and Watchtower in his departures from the AV1611. White is not a prominent scholar. He is a prominent and habitual liar, as Dr Ruckman's book shows.

PPPP has lied again in *his* assertion that an assertion was made about wilful corruption of Old Latin sources. No assertion was made. A specific book and chapter citation was given that PPPP in predictable cowardly fashion evaded. See again from above **First Exchange, This Writer's Response** and the following extract.

Concerning Matthew 6:13...here is the material from www.timefortruth.co.uk/why-av-only/ *'O Biblios' - The Book* pp 42-43 that pp missed, for info. under _____.

Many witnesses to the Doxology existed before the 4th century uncials Aleph and B that cut out the words. Although most Old Latin sources in existence have the words cut out, it is known that they were subject to corruption e.g. by Origen and Jerome, as Dr Ruckman shows, *Biblical Scholarship*, Chapters 3, 4. Dr Ruckman also shows Carson to be fraudulent, pp 87-88, 297, 298, 476.

The specific material from Dr Ruckman's book *Biblical Scholarship*, Chapters 3, 4 that PPPP was too cowardly and too dishonest to face up to is from pp 92-93, 129-137 of *Biblical Scholarship* and may be summarised as follows.

- Patrick used the Old Latin text in Ireland. It differed from Jerome's Vulgate. Dr Ruckman cites Wilkinson's research to that effect. See extract from *KJO Review Full Text* pp 15-16 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php below.
- The Old Latin text was the basis for Diodati Italian and French Olivetan Bibles with texts that followed the Received Text and in turn the 1611 Holy Bible *against* Jerome's Vulgate.

- The Old Syriac Peshitta Bible of Tatian's Diatessaron dates from 170-180 A.D. i.e. well before Jerome's Vulgate. Its text agrees repeatedly with that of the Received Text of Luther's Bible and the 1611 Holy Bible *against* Jerome's Vulgate.
- The Gothic Bible of Bishop Ulfilas 350 A.D. i.e. considerably before Jerome's Vulgate repeatedly follows the Received Text of the 1611 Holy Bible *against* Jerome's Vulgate.
- The Old Latin manuscripts are fragmentary but were continuously being copied out *in opposition to* Jerome's Vulgate between 330 A.D. i.e. *before* Jerome's Vulgate and 1250 A.D. That is, it took Rome 900 years to replace the Old Latin text forcibly with Jerome's Vulgate.
- The *real* Latin Vulgate was the Itala Bible the text of which dates from 157 A.D i.e. it preceded Origen and Vaticanus from which Jerome concocted *his* Vulgate. It originated in northern Italy and was the Bible of the *anti-Catholic* Vaudois, Waldenses, Alibgenses and other Bible-believing groups. It was *not* Jerome's Vulgate. The Bibles of the early Celts, Franks and Gauls *contradicted* Jerome's Vulgate. See *Biblical Scholarship* pp 133, 506-508 and archive.org/details/oldlatinanditala00burkuoft *The Old Latin and the Itala*.
- Jerome's Latin Vulgate was an official *Catholic* revision aimed at obliterating the distinctive Old Latin and Old Syriac Peshitta readings that pre-dated Jerome and agree with the AV1611 Text by replacing them with Origen's depraved Alexandrian text from Egypt.
- Among the Old Latin readings that Rome sought to replace via Jerome with Origen's depraved Alexandrian text from Egypt were citations from the 2nd century, Irenaeus, 2nd-3rd centuries, Hippolytus, 3rd century, Cyprian, 3rd century, Tertullian, all long before Vaticanus B and Sinaiticus Aleph *and much closer to the original writings than Jerome*. See for example **Appendix 2 - *The 'Whitewash' Conspiracy – re: The King James Only Controversy* by James White, Extract on White's 7 'KJB Errors'** with respect to ***1 John 5:7***.
- Rome's and Jerome's invented excuse for an official *Catholic* revision of the Old Latin text was supposed conflicting Latin translations. The real reason was to help set up a religious-politico dictatorship under the pope, who with his councils *and armies* could impose his official *Catholic* Vulgate as necessary.
- The real reason for the existence of conflicting Latin translations as is apparent in the surviving Old Latin manuscripts was therefore the alterations that Jerome and before him Origen made to such forbears of those manuscripts that they could get their hands on.
- Jerome's Vulgate New Testament mainly follows Vaticanus B and Sinaiticus Aleph against the Old Latin, Old Syriac Peshitta and AV1611 texts but retains part of those texts.

  That is why the Douay-Rheims Version that derives from Jerome's Vulgate shows less departure from the AV1611 Text than the RV and NIV in the comparison of 252 passages of scripture totalling 262 verse, **38%** versus **74%** and **97%** respectively. See *What is the Bible? – AV1611 Overview* pp 54-55 www.timefortruth.co.uk/why-av-only/.
- As an example of Jerome's deliberate corruption of Biblical texts, the Vaudois scholar Helvidius condemned Jerome's wilful alteration of Luke 2:33 from ***"Joseph"*** to *"The child's father"* that subverts the virgin birth of the Lord Jesus Christ.

  J. A. Moorman in *Early Manuscripts and the Authorized Version* pp 86-87 shows that 12 of 14 extant Old Latin manuscripts with Luke 2:33 read with the AV1611 versus two that read with Jerome's Vulgate. No wonder PPPP bitterly resents Dr Moorman.
- **Appendix 5** shows further examples of Jerome's deliberate corruption of Biblical texts *and of conflict between extant texts of Jerome's Vulgate*.

Wilkinson's detailed material to which Dr Ruckman alludes that shows how Jerome's Vulgate was a later imposition on the pure Old Latin text follows from *KJO Review Full Text* pp 15-16.

Wilkinson shows how the centuries-long warfare continued, between the true bible believers who upheld the Received Text forming the basis for the AV1611 and the Catholic conspiracy based on the corrupted texts that spawned the modern versions. That warfare raged *"in the Greek Empire, the countries of Syrian Christianity, in northern Italy, in southern France, and in the British Isles."*

Wilkinson also shows that the Textus Receptus-based bibles can be traced to the second century AD, *"a full century or more before the Vaticanus and the Sinaiticus saw the light of day"* and that *"When the apostles of the Roman Catholic Church entered these countries in later centuries they found the people using the Textus Receptus; and it was not without great difficulty and a struggle that they were able to displace it with their Latin Vulgate."* He continues, *"the Textus Receptus belongs to the type of these early apostolic manuscripts that were brought from Judea, and its claim to priority over the Vaticanus and Sinaiticus will be established.*

"The Received Text had authority enough to become, either in itself or by its translation, the Bible of the great Syrian Church; of the Waldensian Church of northern Italy; of the Gallic Church in southern France; and of the Celtic Church in Scotland and Ireland; as well as the official Bible of the Greek Catholic Church. All these churches, some earlier, some later, were in opposition to the Church of Rome and at a time when the Received Text and these Bibles of the Constantine type were rivals. They, as represented in their descendants, are rivals to this day."

Of early Syrian Christianity, Wilkinson writes, *"It is generally admitted that the Bible was translated from the original languages into Syrian about 150 AD. This version is known as the Peshitto (the correct or simple). This Bible even today generally follows the Received Text…of the type from which the Protestant Bibles, such as the King James in English, and the Lutheran in German, were translated. We shall presently see that it differed greatly from the Eusebio-Origen Greek New Testament."*

Of early English Christianity, he writes, *"Since Italy, France, and Great Britain were once provinces of the Roman Empire, the first translations of the Bible by the early Christians in those parts were made into Latin. The early Latin translations were very dear to the hearts of these primitive Christians, and as Rome did not send any missionaries toward the West before 250 AD, the early Latin Bibles were well established before these churches came into conflict with Rome. Not only were such translations in existence long before the Vulgate was adopted by the Papacy, and well established, but the people for centuries refused to supplant their old Latin Bibles by the Vulgate."* Citing the historian Jacobus, Wilkinson adds, *""The Old Latin versions were used longest by the western Christians who would not bow to the authority of Rome – e.g., the Donatists, the Irish in Ireland, Britain and the Continent, the Albigenses, etc.""*

He continues, *"For nine hundred years, we are told, the first Latin translations held their own after the Vulgate appeared [about 380 AD]…at the famous Council of Toulouse, 1229 AD, the Pope gave orders for the most terrible crusade to be waged against the simple Christians of southern France and northern Italy who would not bow to his power. Cruel, relentless, devastating, this war was waged, destroying the Bibles, books and every vestige of documents telling the story of the Waldenses and Albigenses."*

Rome's tactics with England, according to Wilkinson, had been to send the monk Augustine there in 596 AD, who urged the invading Anglo-Saxons to wipe out the remnants of ancient British Christianity. He then replaced the Latin Bible of the early British Christians with the Vulgate of the Papacy to found the new Anglo-Saxon Church, that remained under Papal dominion until the English Reformation of the sixteenth century.

In speaking of early French Christianity, Wilkinson states, *"The French received their Christianity from Asia Minor. These apostolic Christians in southern France were undoubtedly those who gave effective help on carrying the Gospel to Great Britain. And as we have seen above, there was a long and bitter struggle between the Bible of the British Christians and the Bible which was brought later to England by the missionaries of Rome. And as there were really only two Bibles – the official version of Rome, and the Received Text – we may safely conclude that the Gallic (or French) Bible, as well as the Celtic (or British) were translations based on the Received Text."*

Citing historian Neander, Wilkinson declares, *""But the peculiarity of the later British church is evidence against its origin from Rome; for in many ritual matters it departed from the usage of the Roman Church, and agreed much more nearly with the churches of Asia Minor. It withstood, for a long time, the authority of the Romish Papacy. This circumstance would seem to indicate that the Britons had received their Christianity, either immediately, or through Gaul, from Asia Minor.""*

Of the Waldenses of northern Italy, Wilkinson states, *"When Christianity, emerging from the long persecutions of pagan Rome, was raised to imperial favour by the Emperor Constantine, the Italic Church in northern Italy – later the Waldenses – is seen standing in opposition to papal Rome. Their Bible was of the family of the renowned Itala. It was this translation into Latin which represents the Received Text…The Latin Bible, the Italic, was translated from the Greek not later than 157 AD…*

"That Rome in early days corrupted the manuscripts while the Italic Church handed them down in their apostolic purity, Allix, the renowned scholar, testifies. He reports the following as apostolic articles of faith: "They receive only, saith he, what is written in the Old and New Testament. They say, that the Popes of Rome, and other priests, have depraved the Scriptures by their doctrines and glosses.""

Wilkinson [*Which Bible?* 5th Edition David Otis Fuller, D.D.] p 212ff shows that the Authorised Version of 1611 is of the same Text as that of the Waldensian Bible dating from the second century AD [kjv.benabraham.com/html/chapter-2.html].

"Waldensian influence, both from the Waldensian Bibles and Waldensian relationships, entered into the King James translation of 1611…The translators of 1611 had before them four Bibles which had come under Waldensian influences: the Diodati in Italian, the Olivetan in French, the Lutheran in German, and the Genevan in English. We have every reason to believe that they had access to at least six Waldensian Bibles written in the old Waldensian vernacular."

Wilkinson cites Dr Frederick Nolan who spent twenty-eight years tracing the Received Text back to its apostolic origin. Nolan concluded that the Waldensian Church, with its pre-1611 Latin Bibles furnished *"unequivocal testimony of a truly apostolical branch of the primitive church, that the celebrated text of the heavenly witnesses* was adopted in the version which prevailed in the Latin Church, previously to the introduction of the modern Vulgate."*

*1 John 5:7.

Wilkinson's research thereby shows that PPPP had lied with his insinuation that corruption of manuscripts by Catholics is a mere assertion. **You make the assertion (citing Ruckman who is debunked by James Robert White a prominent Protestant scholar) that the Latin sources were subject to corruption and that is why they omit the doxology**. See **Second Exchange, April 26th 2014**. Further citation will now follow to show that Jerome was a flagrant Bible corrupter and in turn **that the Latin sources were subject to corruption and that is why they omit the doxology**. It should be noted first that PPPP does not attempt to disprove that comment but evades it by alluding to Erasmus and other Protestant reformers who spoke highly of Jerome or are supposed to have admired him.

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* p 88, containing Dr Ruckman's statement about Jerome's tampering with scripture that PPPP is too much of a coward and a liar to face. Even Jerome was forced to admit that he altered extant Bible manuscripts according the pope's diktat, not according to **ancient original Hebrew and Greek manuscripts which have since perished and are no longer available to scholars today** that PPPP risibly tries to maintain. See later. No format changes have been made in what follows.

Dr Ruckman [*The Christian's Handbook of Biblical Scholarship* by Dr Peter S. Ruckman 1st Edition pp 98-99, 2nd Edition entitled *Biblical Scholarship* p 134] has this observation. Emphases are his.

"There are two types of Old Latin readings: European and African. The old European (Note: "Italy" – Itala) was the type Jerome (from ITALY) used to bring the Old Latin into line with the Pope (who was in ITALY). Any "Old Itala" would have been the right "Old Latin" BEFORE JEROME MESSED WITH IT, and consequently, any Old Latin would have been the right text in Africa before ORIGEN messed with it. Thus Jerome, Origen, and Augustine stand perpetually bound together as an eternal memorial to the depravity of Bible rejecting "Fundamentalists," who enthrone their egos as the Holy Spirit."

Like James White [and Jacob Prasch]. Dr Mrs Riplinger states [*In Awe of Thy Word* by G.A. Riplinger p 963].

"Jerome corrupted [the] pure Old Itala Bible in the fourth century. He admitted in his Preface. "You [Pope Damasus] urge me to revise the Old Latin and, as it were, to sit in judgment on the copies of Scriptures which are now scattered throughout the world…Is there not a man, learned or unlearned, who will not, when he takes the volume in hand…call me a forger and a profane person for having had the audacity to add anything to the ancient books, or to make changes…" In Jerome's Prologue to the Catholic Epistles, "Preserved in the Codex Fuldensis"…he admits that Christians "have pronounced to have me branded a falsifier and a corrupter of the Sacred Scriptures"…Even Metzger admits, "Jerome's apprehension that he would be castigated for tampering with the Holy Writ was not unfounded. His revision of the Latin Bible provoked both criticism and anger, sometimes with extraordinary vehemence.""

That is why, on this occasion with respect to Matthew 20:22, 23, the Old Latin largely departs from the 1611 Holy Bible. Such departures cannot be perceived as indicative of the text of *[the] pure Old Itala Bible*.

Note next the following extract from www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* p 251 yielding further independent testimony against Origen as a corrupter of New Testament manuscripts. As will be shown, Jerome was a follower of Origen.

The TBS *Quarterly Record*, Jan.-Mar. 1993, No. 522, p 9, cites R. L. Dabney as follows:

"There are strong probable grounds to conclude, that the text of Scriptures current in the East received a mischievous modification at the hands of the famous Origen. Those who are best acquainted with the history of Christian opinion know best, that Origen was the great corrupter, and the source, or at least earliest channel, of nearly all the speculative errors which plagued the church in after ages...He disbelieved the full inspiration and infallibility of the Scriptures, holding that the inspired men apprehended and stated many things obscurely...He expressly denied the consubstantial unity of the Persons and the proper incarnation of the Godhead - the very propositions most clearly asserted in the doctrinal various readings we have under review.

Wilkinson kjv.benabraham.com/html/chapter-11.html has this further description of Jerome's Vulgate contamination of ***"the scripture of truth"*** Daniel 10:21 particularly with respect to Matthew 6:13 ***"For thine is the kingdom, and the power, and the glory, for ever. Amen."*** As indicated, the 1881 Revised Version is following Jerome's Vulgate and the 1582 JR NT.

Whole Sections of the Bible Affected by the Revised Version

The Revised Version mutilates the main account of the Lord's prayer in the Gospel of Matthew, by leaving out the words, "For thine is the kingdom, and the power and the glory forever, Amen." *Matthew 6:13.*

It mutilates the subsidiary account of the Lord's prayer in Luke 11:2-4, so that this last prayer could be prayed to any man-made god. It omits "which art in heaven," from "Our Father, which art in heaven;" leaves out the words, "thy will be done, as in heaven, so in earth," etc. It is worthy to remark here that this mutilation of the Lord's prayer in both these places was the subject of fierce controversy between the Reformers and the Jesuits from 1534-1611, the Reformers claiming Jerome's Vulgate and the Jesuit Bible in English translated from the Vulgate were corrupt. The Revisers joined the Jesuits in this contention, against the Reformers. Dr. Fulke, Protestant, said in 1583:

"What your vulgar Latin translation hath left out in the latter end of the Lord's prayer in St. Matthew, and in the beginning and midst of St. Luke, whereby that heavenly prayer is made imperfect, not comprehending all things that a Christian man ought to pray for, besides many other like omissions, whether of purpose, or of negligence, and injury of time, yet still by you defended, I spare to speak of in this place"...

PPPP spouts more dogma about Jerome.

You might be interested to know that Desiderius Erasmus - the German apostate - looked up to St. Jerome and based most of his biblical scholarship on him. St. Jerome is the greatest biblical expert and scholar in human history. In fact you are so blind that you haven't even read the Translators Preface to the kjv which calls St .Jerome (the Saint that God raised up to inerrantly write the Bible from the original inspired NT manuscripts) "a most learned father, and the best linguist without controversy, of his age, or of any that went before him." The kjv's own translators call St. Jerome (the biblical scholar of the Church in ancient times) "the best linguist." So your own (Anglican/kjv) authorities stand as a conviction against your lies and false religion.

Note again the verdict of Dr Grattan Guinness with respect to who is really to blame for **lies and false religion** according to verifiable church history e.g. www.ccel.org/f/foxe/martyrs/home.html *Fox's Book of Martyrs* from the ***Introduction***.

I see it all, and in the name of the ruin it has brought in the Church and in the world, in the name of the truth it has denied, the temple it has defiled, the God it has blasphemed, the souls it has destroyed; in the name of the millions it has deluded, the millions it has slaughtered, the millions it has damned; with holy confessors, with noble reformers, with innumerable martyrs, with the saints of ages, I denounce it as the masterpiece of Satan, as the body and soul and essence of antichrist."

Amen.

Thankfully ***"strong is the Lord God who judgeth her"*** Revelation 18:8. ***"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever"*** Revelation 19:1-3.

Concerning Erasmus, see **First Exchange, This Writer's Response** and this extract. Note also Wilkinson again kjv.benabraham.com/html/chapter-3.html, w.r.t. the Waldensian Bible and the Received Text that Erasmus compiled that closely matches the AV1611 Text. This is one of the strongest historical testimonies to the authenticity of the AV1611 Text as the text of the apostles and prophets aka the original text. The likes of pp etc. have only bald dogma and blatant denial in response.

It must be remembered that at the time (about 400 A.D.) when the Empire was breaking up into modern kingdoms, the pure Latin was breaking up into the Spanish Latin, the French Latin, the African Latin, and other dialects, the forerunners of many modern languages. Into all those different Latins the Bible had been translated, in whole or in part. Some of these, as the Bible of the Waldenses, had come mediately or immediately from the Received Text and had great influence...

There were hundreds of manuscripts for Erasmus to examine, and he did; but he used only a few. What matters? The vast bulk of manuscripts in Greek are practically all the Received Text. If the few Erasmus used were typical, that is, after he had thoroughly balanced the evidence of many and used a few which displayed that balance, did he not, with all the problems before him, arrive at practically the same result which only could be arrived at to-day by a fair and comprehensive investigation? Moreover, the text he chose had such an outstanding history in the Greek, the Syrian, and the Waldensian Churches, that it constituted an irresistible argument of God's providence. God did not write a hundred Bibles; there is only one Bible, the others at best are only approximations. In other words the Greek New Testament of Erasmus, known as the Received Text, is none other than the Greek New Testament which successfully met the rage of its pagan and papal enemies…

pp insists that Erasmus followed Jerome. He doesn't tell you that Erasmus said of Catholic and other theologians of continental Europe that their *"brains are the rottenest, intellects the dullest, doctrines the thorniest, manners the brutalest, life the foulest, speech the spitefulest, hearts the blackest that I have ever encountered in the world..."* See *In Awe of Thy Word* p 928 by Gail Riplinger. Erasmus' Greek Text was of course different from anything derived from Jerome, which is one reason why it provoked such opposition from Rome.

That is, Erasmus used manuscripts that supported the Traditional Text of the 1611 Holy Bible, not Jerome's Vulgate and had no time for any Catholic scholars, so-called, who followed in Jerome's wake. PPPP of course has lied about Erasmus in attempting to imply the opposite by means of his bald, unsubstantiated comment **Desiderius Erasmus - the German apostate - looked up to St. Jerome and based most of his biblical scholarship on him**.

PPPP has lied further about Erasmus, who was Dutch, not German.

See www.greatsite.com/timeline-english-bible-history/erasmus.html and this extract that confirms that Erasmus did not follow Jerome's Vulgate.

Erasmus

In considering the experiences of Linacre and Colet, the great scholar **Erasmus** was so moved to correct the corrupt Latin Vulgate, that in 1516, with the help of printer John Froben, he published a Greek-Latin Parallel New Testament. The Latin part was not the corrupt Vulgate, but his own fresh rendering of the text from the more accurate and reliable Greek, which he had managed to collate from a half-dozen partial old Greek New Testament manuscripts he had acquired. This milestone was the first non-Latin Vulgate text of the scripture to be produced in a millennium... and the first ever to come off a printing press. **The 1516 Greek-Latin New Testament of Erasmus** further focused attention on just how corrupt and inaccurate the Latin Vulgate had become, and how important it was to go back and use the original Greek (New Testament) and original Hebrew (Old Testament) languages to maintain accuracy.

Erasmus, a.k.a. **Desiderius Erasmus of Rotterdam**, (October 27, 1466 - July 12, 1536) was a Dutch humanist and theologian. He was born **Geert Geertsen** in Rotterdam, the Netherlands. Erasmus died in 1536 in Basel, Switzerland. One of the most famous and amusing quotes from the noted scholar and translator Erasmus was, *"When I get a little money I buy books; and if any is left I buy food and clothes."*

Wilkinson states the following with respect to PPPP's dogma that **St. Jerome is the greatest biblical expert and scholar in human history**. See kjv.benabraham.com/html/chapter-3.html this writer's emphases. Wilkinson reveals far more about Jerome and his Vulgate than PPPP would ever approve of. See above link for numbered references in what follows.

It is especially important with respect to what follows to remember the TBS statement as cited in the extract from www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* p 251, see above, *that Origen was the great corrupter, and the source, or at least earliest channel, of nearly all the speculative errors which plagued the church in after ages*. Jerome followed Origen's corruptions of scripture, as Wilkinson shows so that Jerome's Vulgate is Origen's corruptions of scripture in Latin and the Douay-Rheims version is in large part Origen's corruptions in English via Jerome. See **Second Exchange, April 27th 2014, This Writer's Response**.

It will be shown that PPPP plagiarizes the preface to Challoner's 1749-1752 Revision of the Douay Rheims version in order to bolster up Jerome.

See **Appendix 6 Preface to the 1749-1752 Challoner's Revision of the Douay-Rheims Version** also found on www.drbo.org/preface.htm *1989 Preface of The Douay Rheims Bible*.

Wilkinson states as follows.

Erasmus printed the Greek New Testament. Luther assailed the corruptions of the Latin Church. Revival of learning and the Reformation followed swiftly. The second measure adopted by the Pope which held the Latin West in his power was to stretch out his hands to Jerome (about 400 A.D.), the monk of Bethlehem, reputed the greatest scholar of his age, and appeal to him to compose a Bible in Latin similar to the Bible adopted by Constantine in Greek. **Jerome**, the hermit of Palestine, **whose learning was [equalled] only by his boundless vanity**, responded with alacrity. Jerome was furnished with all the funds he needed and was assisted by many scribes and copyists...

If [Europe]...were to be held submissive to such doctrines as the papal supremacy, transubstantiation, purgatory, celibacy of the priesthood, vigils, worship of relics, and the burning of daylight candles, the Papacy must offer, as a record of revelation, a Bible in Latin which would be as Origenistic as the Bible in Greek adopted by Constantine. Therefore, the Pope turned to Jerome to bring forth a new version in Latin.

Jerome was devotedly committed to the textual criticism of Origen, "an admirer of Origen's critical principles," as Swete says.(2) To be guided aright in his forthcoming translation, by models accounted standard in the semi-pagan Christianity of his day, Jerome repaired to the famous library of Eusebius and Pamphilus at Caesarea, where the voluminous manuscripts of Origen had

been preserved.(3) Among these was a Greek Bible of the Vaticanus and Sinaiticus type.(4) Both these versions retained a number of the seven books which Protestants have rejected as being spurious. This may be seen by examining those manuscripts. These manuscripts of Origen, influenced Jerome more in the New Testament than in the Old, since finally he used the Hebrew text in translating the Old Testament. Moreover, the Hebrew Bible did not have these spurious books. **Jerome admitted that these seven books — Tobith, Wisdom, Judith, Baruch, Ecclesiasticus, 1st and 2nd Maccabees — did not belong with the other writings of the Bible. Nevertheless, the Papacy endorsed them, (5) and they are found in the Latin Vulgate, and in the Douay, its English translation**.

The existence of those books in Origen's Bible is sufficient evidence to reveal that tradition and Scripture were on an equal footing in the mind of that Greek theologian. His other doctrines, as purgatory, transubstantiation, etc., had now become as essential to the imperialism of the Papacy as was the teaching that tradition had equal authority with the Scriptures. Doctor Adam Clarke indicates Origen as the first teacher of purgatory.

The Vulgate of Jerome

The Latin Bible of Jerome, commonly known as the Vulgate, held authoritative sway for one thousand years. The services of the Roman Church were held at that time in a language which still is the sacred language of the Catholic clergy, the Latin.

Jerome in his early years had been brought up with an enmity to the Received Text, then universally known as the Greek Vulgate.(6) The word Vulgate means, "commonly used," or "current." This word Vulgate has been appropriated from the Bible to which it rightfully belongs, that is, to the Received Text, and given to the Latin Bible. In fact, it took hundreds of years before the common people would call Jerome's Latin Bible, the Vulgate.(7) The very fact that in Jerome's day the Greek Bible, from which the King James is translated into English, was called the Vulgate, is proof in itself that, in the church of the living God, its authority was supreme. Diocletian (302-312 A.D.), the last in the unbroken line of pagan emperors, had furiously pursued every copy of it, to destroy it. The so-called first Christian emperor, Constantine, chief of heretical Christianity, now joined to the state, had ordered (331 A.D.) and under imperial authority and finances had promulgated a rival Greek Bible. Nevertheless, so powerful was the Received Text that even until Jerome's day (383 A.D.) it was called the Vulgate.(8)

The hostility of Jerome to the Received Text made him necessary to the Papacy. The Papacy in the Latin world opposed the authority of the Greek Vulgate. Did it not see already this hated Greek Vulgate, long ago translated into Latin*, read, preached from, and circulated by those Christians in Northern Italy who refused to bow beneath its rule? For this reason it sought the great reputation Jerome enjoyed as a scholar. Moreover, Jerome had been taught the Scriptures by Gregory Nazianzen, who, in turn, had been at great pains with two other scholars of Caesarea to restore the library of Eusebius in that city. With that library Jerome was well acquainted; he describes himself as a great admirer of Eusebius. While studying with Gregory, he had translated from Greek into Latin the Chronicle of Eusebius. And let it be remembered, in turn, that Eusebius in publishing the Bible ordered by Constantine, had incorporated in it the manuscripts of Origen.(9)

*Note Sister Riplinger's statement, *Hazardous Materials* pp 1095-1097:

*"God has provided many...expert opinions about what the Holy Bible **really** says, via inspired vernacular Holy Bibles. God knew the Greeks, as a nation could not bear the responsibility of preserving the word of God. He immediately provided a safety net in Acts 2 and 1 Cor. 14:21 to catch the words they were apt to lose. The Acts 2 "Scriptures in tongues," as Wycliffe called them, were created directly by the Holy Ghost and were not man-made **translations** from 'the' Greek (G. A. Riplinger, In Awe of Thy Word...p. 758 ["the **Holy Ghost**...first **gave** the **Scriptures** in tongues to the Apostles of Christ, to speak the word **in all languages** that were ordained under heaven"* (John Wycliffe, *Wycket*...)]*). These "Scriptures" would have quickly been available in Latin, Coptic, Celtic, Ethiopic, Arabic, Hebrew and a myriad of other languages...*

The citation from Wilkinson continues.

In preparing the Latin Bible, Jerome would gladly have gone all the way in transmitting to us the corruptions in the text of Eusebius, but he did not dare. Great scholars of the West were already exposing him and the corrupted Greek manuscripts.(10) Jerome especially mentions Luke 2:33 (where the Received Text read: "And Joseph and his mother marvelled at those things which were spoken of him," while Jerome's text read: "His father and his mother marvelled," etc.) to say that the great scholar Helvidius, who from the circumstances of the case was probably a Vaudois, accused him of using corrupted Greek manuscripts.(11)

Although endorsed and supported by the power of the Papacy, the Vulgate — which name we will now call Jerome's translation — did not gain everywhere immediate acceptance. It took nine hundred years to bring that about.(12) **Purer Latin Bibles than it, had already a deep place in the affections of the West. Yet steadily through the years, the Catholic Church has uniformly rejected the Received Text wherever translated from the Greek into Latin and exalted Jerome's Vulgate. So that for one thousand years, Western Europe, with the exception of the Waldenses, Albigenses, and other bodies pronounced heretics by Rome, knew of no Bible but the Vulgate**. As Father Simon, that monk who exercised so powerful an influence on the textual criticism of the last century, says:

"The Latins have had so great esteem for that father (Jerome) that for a thousand years they used no other version."(13)

Therefore, a millennium later, when Greek manuscripts and Greek learning were again general, **the corrupt readings of the Vulgate were noted. Even Catholic scholars of repute**, before Protestantism was fully under way, **pointed out its thousands of errors**. As Doctor Fulke in 1583 **writing to a Catholic scholar, a Jesuit**, says:

"**Great friends of it** [Jerome's Vulgate] **and your doctrine**, Lindanus, bishop of Ruremond, and Isidorus Clarius, monk of Casine, and bishop Fulginatensis: of which the former **writeth a whole book, discussing how he would have the *errors, vices, corruptions, additions, detractions, mutations, uncertainties, obscurities, pollutions, barbarisms, and solecisms of the vulgar Latin translation corrected and reformed;* bringing many examples of every kind, in several chapters and sections: the other,** Isidorus Clarius, giving a reason of his purpose, **in castigation of the said vulgar Latin translation, confesseth that it was *full of errors almost innumerable;* which if he should have reformed all according to the Hebrew verity, he could not have set forth the vulgar edition, as his purpose was**. Therefore in many places he retaineth the accustomed translation, but in his annotations admonisheth the reader, how it is in the Hebrew. And, notwithstanding this moderation, **he acknowledgeth that about *eight thousand places* are by him so noted and corrected**." (Italics mine)."(14)

That is, both Protestant and even Catholic scholars who unlike PPPP knew what they were talking about denounced Jerome's Vulgate as shot through with errors. For numerous examples see **Appendix 5 The Manuscript Dichotomy, Bro. Al Cuppett's Vision Vindicated**, **Tables A5-1, 2, 3** with respect to:

The AV1611 versus Jerome's A.D. 405 Latin Vulgate, 1582 JR Jesuit-Rheims NTs with examples of Rome's aberrant manuscript sources for Jerome's Vulgate and Rome's alterations to and omissions from scripture as observed in Jerome's Vulgate to justify her heretical doctrines.

AV1611, Gothic Pre-350 A.D. versus Jerome's 405 A.D. Vulgate with Old Latin Matches showing that AV1611 readings *against* Jerome's Vulgate are found in the pre-350 A.D. Gothic and Old Latin sources that *pre-date* Jerome's Vulgate.

Split Vulgate Mss. Matches for AV1611 versus Non-AV1611 showing that Jerome's Vulgate textual sources are *themselves* self-contradictory and therefore Jerome's Vulgate cannot in itself be a pure preservation of ***"The words of the LORD"*** Psalm 12:6. **Table A5-3** also shows that Old Latin sources for the scriptures under consideration were also regrettably subject to Catholic degradation but nevertheless yield pre-Jerome support for the AV1611 against the non-AV1611 Vulgate departures in ratio **2:3** where specific data are available.

Noting again that the pre-350 A.D. Gothic Bible pre-dates Jerome's Latin Vulgate, Pope Damasus commissioned Jerome to compile the Catholic Latin Vulgate in 382 A.D. Jerome completed the translation of the four Gospels by 384 A.D. and the Old Testament by 405 A.D. It appears that the remainder of Jerome's Vulgate New Testament is largely *not* the work of Jerome.

See en.wikipedia.org/wiki/Vulgate and these extracts. Apart from green colouration, no format changes have been made.

The Vulgate has a compound text that is not entirely the work of Jerome...Its components include:...

Old Latin, more or less revised by a person or persons unknown: Baruch, Letter of Jeremiah, 3 Esdras,...Acts, Epistles, and the Apocalypse...

Jerome did not embark on the work with the intention of creating a new version of the whole Bible, but the changing nature of his program can be tracked in his voluminous correspondence. He had been commissioned by Damasus I in 382 to revise the Old Latin text of the four Gospels from the best Greek texts, and by the time of Damasus' death in 384 he had thoroughly completed this task, together with a more cursory revision from the Greek Septuagint of the Old Latin text of the Psalms in the Roman Psalter which is now lost. How much of the rest of the New Testament he then revised is difficult to judge today, but little of his work survived in the Vulgate text.

It has of course been shown that the best Greek texts are in fact the *worst* Greek texts. See this extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 133-134.

See also this extract about Jacob Prasch's phantasmagorical notion of the best Greek texts we have available to us from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 62-65. Note that Dean Burgon's work *The Revision Revised* is available online. See www.gutenberg.org/files/36722/36722-pdf.pdf.

The conclusions of genuine scholars such as Burgon, who actually studied the old codices [that underpin Jerome's Latin Vulgate that PPPP so fervently idolizes] are as follows [*The Revision Revised* pp 11, 16, 314-317, 319-320, 325, 337, 343, 344, 376, 397...].

"B, Aleph, C, D, but especially B and Aleph, have within the last twenty years established a tyrannical ascendancy over the imagination of the Critics, which can only be fitly spoken of as a blind superstition. It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS. besides, but even from one another. This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked. And yet it admits of only one satisfactory explanation: viz. that in different degrees they all five [including A] *exhibit a fabricated text. Between [B and Aleph] there subsists an amount of sinister resemblance, which proves they must have been derived at no very remote period from the same corrupt original [Yet]…It is in fact easier to find two consecutive verses in which these two MSS. differ the one from the other, than two consecutive verses in which they entirely agree…*

"We venture to assure [the reader], without a particle of hesitation, that Aleph B D are three of the most scandalously corrupt copies extant: - exhibit the most shamefully mutilated texts which are anywhere to be met with…the depositories of the largest amount of fabricated readings, ancient blunders, and intentional perversions of the Truth, - which are discoverable in any known copies of the Word of God.

"The impurity of the Texts exhibited by Codices B and Aleph is not a matter of opinion but a matter of fact. These are two of the least trustworthy documents in existence. So far from allowing Dr. Hort's position that 'A Text formed by taking Codex B as the sole authority would be incomparably nearer the truth than a Text similarly taken from any other Greek or single document' we venture to assert that it would be on the contrary, by far the foulest Text that had ever seen the light: worse, that is to say, even than the Text of Drs. Westcott and Hort [the best Greek texts we have available to us according to Jacob Prasch]. *And that is saying a great deal. In the brave and faithful words of Prebendary Scrivener, - words which deserve to become famous, -* [which is why they are repeated here – see ***White's Introduction***]

""It is no less true to fact than paradoxical in sound, that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenaeus (AD 150) and the African Fathers, and the whole Western, with a portion of the Syrian Church, used far inferior manuscripts to those employed by Stucia, or Erasmus, or Stephen thirteen centuries later, when moulding the Textus Receptus."

"Codices B and Aleph are, demonstrably, nothing else but specimens of the depraved class thus characterized."

"We suspect that these two mss. are indebted for their preservation; solely to their ascertained evil character; which has occasioned that one eventually found its way, four centuries ago, to a forgotten shelf in the Vatican library: while the other, after exercising the ingenuity of several generations of critical Correctors, eventually (viz. in AD 1844) got deposited in the waste-paper basket of the Convent at the foot of Mount Sinai."

White [*The King James Only Controversy* pp 33, 50] tries to insist that Sinaiticus is *"a great treasure"* because a monk presented Tischendorf with it *"wrapped in a red cloth* [but] *the Monk had no idea of the treasure he held in his hands." "Hardly the way one treats trash,"* White adds.

Daniels [*Answers to Your Bible Version Questions* by David W. Daniels, pp 151ff] comments on White's speculations above as follows.

"Tischendorf does not say that the codex Sinaiticus was in the trash/kindling bin. But John Burgon does. And he was THERE: He actually saw the manuscripts and pored over them (both the Sinaiticus and Vaticanus)…The most likely scenario is that Burgon was right: The Sinaiticus was originally in the piles of paper to be burned. But just like my children, who only want one of their toys when "someone else" wants it, so the monks at St. Catherine's (or at least the steward) thought twice afterward about whether they would burn the ancient codex or keep it, much

less ever give it away. So the huge codex was rescued, now realising its value, and kept…in a private place, wrapping it in a red cloth so set it apart from the kindling."

Burgon continues.

"Had B and Aleph been copies of average purity, they must long since have shared the inevitable fate of books which are freely used and highly prized; namely, they would have fallen into decadence and disappeared from sight. But in the meantime, behold, their very Antiquity has come to be reckoned to their advantage; and (strange to relate) is even considered to constitute a sufficient reason why they should enjoy not merely extraordinary consideration, but the actual surrender of the critical judgement. Since 1831, Editors have vied with one another in the fulsomeness of the homage they have paid to these 'two false witnesses,' – for such B and Aleph are, as the concurrent testimony of Copies, Fathers and Versions abundantly proves. Even superstitious reverence has been claimed for these two codices: and Drs. Westcott and Hort are so far in advance of their predecessors in the servility of their blind adulation, that they must be allowed to have easily won the race."*

*See Mauro's description of nineteenth century Greek New Testament editors who preceded Westcott and Hort [www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* Chapter 10 pp 116-118, reproduced under ***Appendix 3*** **The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White**, **Jesuits and the Greek Mafia**].

"The craven homage which [B] habitually receives at the hands of Drs. Westcott and Hort, I can only describe as a weak superstition. It is something more than unreasonable. It becomes even ridiculous."

Like PPPP's adulation of Jerome's Latin Vulgate. See further www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Reply to DiVietro's attacks on Gail Riplinger – Flotsam Flush* and the following extracts giving detailed information that vindicates the AV1611 Text via the pre-Jerome pre-350 A.D. Gothic Text *against* Jerome's Latin Vulgate.

Pp 144-146

Dr DiVietro concludes this chapter, *Cleaning-Up* pp 113-114, by gainsaying Dr Mrs Riplinger's analysis of Acts 2, to be found, although Dr DiVietro does not say so, in the greatest detail in Chapters 17, 18 of *In Awe of Thy Word, The Sounds of the First English Bibles* and *Acts 2 to You: From the Gothic Bible to the KJV*.

Dr Mrs Riplinger shows in support of her analysis, *In Awe of Thy Word*, pp 621-624 that the Christian Goths most likely first received their Bible early in the 2nd century. Ulfilas, 'the little wolf' and Bishop to the Goths, compiled his 4th century Gothic Bible from *""a comparatively pure Byzantine text in the New Testament...[and it] is so extraordinarily faithful to the Greek.""* She states, her emphasis that *"Philostorgius said Ulfilas' "grandparents were Christians," converts of those "dwellers in...**Cappadocia**" which received the gift of "other tongues" heard in Acts 2:9. His grandparents were the direct converts of the "strangers scattered throughout...Cappadocia" spoken of by Peter (1 Peter 1:1). These Cappadocians were the "hearers of Peter's first sermon, and its Christian residents among the readers of his first epistle.""*

Dr Mrs Riplinger states further, her emphases that *"The Goths "migrated into Scythia" and became part of the "**Barbarian**, **Scythian**," people mentioned in Paul's letter to the Colossians (3:11). "At this time [150 A.D.] a vast number of Goths were Christians, their conversion having been effected by those whom they had carried into captivity.""*

Dr Mrs Riplinger states, *In Awe of Thy Word*, p 628 that *"The following charts document the faithful preservation of the word of God. It was given to the Goths in the book of Acts and "endureth to all generations" (Ps. 100:5). Its sounds and words are often still evident in the King James Bible..."*

Tables A5-2, 3 make use of the following lists.

Dr Mrs Riplinger then lists the following 37 verses to show this preservation; Ephesians 3:14, 1 Corinthians 16:22, Romans 16:24*, 1 Timothy 2:7*, Philippians 4:13*, Romans 14:10-12, 1 Corinthians 5:4*, 2 Thessalonians 1:12, 1 Corinthians 9:1, 2 Thessalonians 1:8, Galatians 4:7*, 1 Thessalonians 3:13, 1 Corinthians 5:5, Matthew 8:29, 1 Corinthians 15:47*, 2 Corinthians 4:10*, 2 Timothy 4:1*, Galatians 6:17, Luke 2:33*, Matthew 5:22*, Romans 9:28, 1 Corinthians 11:24, Colossians 2:11*, 1 Corinthians 5:7b*, Ephesians 2:1*, Matthew 5:44*, Ephesians 4:6, Colossians 3:22, 2 Corinthians 10:4, Colossians 2:18, 23, Romans 8:1, Ephesians 5:5, Luke 16:23, Colossians 3:6. She concludes, *In Awe of Thy Word* p 648, her emphases, *"The Gothic language not only often **sounded** like English, sometimes it even **looked** just like it, because it used Roman letters, as well as Greek and Runic. These words 'Name' and 'AMEN,'*   *were taken directly from the Lord's Prayer in an ancient Gothic manuscript."*

*Corruptions manifest in Jerome's Latin Vulgate. See **Table A5-2**.

Dr Mrs Riplinger follows with another 20+ New Testament verse examples revealing the likeness in both sound and appearance between the Gothic, 7th-century Anglo-Saxon, Pre-1611 Bibles i.e. Wycliffe, Tyndale, Bishops', Geneva and the AV1611 [Luke 4:4, John 10:21, Luke 2:40*, John 10:32, 9:35, 6:69*, Luke 9:35, Matthew 8:29*, Mark 9:42, John 6:47, Mark 10:24, John 9:3-4, Luke 9:55, 56, John 16:16, Mark 15:28, John 17:11, Mark 9:44, Matthew 11:23 etc. hell, Luke 4:25, Mark 9:29, 7:16]. Her citations in Chapter 17 shows that the lineage for the 1611 Holy Bible does indeed go back to Acts 2 via the Bible of the Goths and their association with Bishop Ulfilas and in turn the Cappadocian believers who received the words of God ***"in our own tongue, wherein we were born"*** Acts 2:8.

*Corruptions manifest in Jerome's Latin Vulgate. See **Table A5-3**.

Who is Dr DiVietro [or PPPP with pathetic fag-ends of papal dogma like **Citing kjv onlyist cult sources will not do.** See below] to dismiss Sister Riplinger's thesis in Chapters 17, 18 of *In Awe of Thy Word, The Sounds of the First English Bibles* and *Acts 2 to You: From the Gothic Bible to the KJV* out of hand when he hasn't even had the decency to comment on it intelligently in this part of his book or to document his objections? [The same applies to PPPP and his anti-Biblical diatribe, especially with respect to Matthew 6:13 and Revelation 16:5. See below]

Though harsh, Proverbs 26:16 does apply to Dr DiVietro at this point [and to PPPP].

"The sluggard is wiser in his own conceit than seven men that can render a reason."

The reason is that Dr DiVietro does not specifically analyse Dr Mrs Riplinger's material. He simply denies it and states, using 'the Greek' in 1 Corinthians 13:8 for the expression ***"shall cease"*** that the gift of tongues was a temporary speaking gift as a sign to Israel warning the nation that it risked missing out on God's will ***"when the times of refreshing shall come from the presence of the Lord"*** Acts 3:19, although Dr DiVietro does not cite this verse explicitly.

Dr DiVietro insists that in no way can the tongues of Acts 2 be taken as a means of producing inspired written translations of scripture in non-Hebrew languages. He is therefore flatly denying the historical links that Dr Mrs Riplinger has established between the early Cappadocian believers, the Gothic Bible and the 1611 Holy Bible. See also **Challenge #4, Point-Counterpoint** with respect to the New Testament sets of Old Testament citations in Acts 2:16-21/Joel 2:28-32, Acts 3:22-23/Deuteronomy 18:15, 19, Acts 2:25-28/Psalm 16:8-11, Acts 8:32-33/Isaiah 53:7-8 and note again that in Acts 5:28, ***"the high priest"*** Acts 5:27 declared ***"behold, ye have filled Jerusalem with your doctrine."*** Acts 2:5 states ***"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."*** These visitors were ***"dwelling at Jerusalem,"*** not simply paying a flying visit and these men received ***"the apostles' doctrine"*** that must have included ***"the word of the Lord"*** Acts 2:42, 8:25 – as also 2 Timothy 3:16 indicates, ***"all scripture is...profitable for doctrine."*** The scriptural indication from inspection of the 11 verses that

Dr DiVietro lists in answer to Dr Mrs Riplinger's Challenge #7 is that each of them received it ***"in his own language...every man in our own tongue, wherein we were born"*** Acts 2:6, 8 i.e. *inspired* translations of at least portions of ***"the word of the Lord."*** These translations were clearly preserved in written forms e.g. Gothic as Dr Mrs Riplinger shows in *In Awe of Thy Word* Chapters 17, 18 that eventually became complete *inspired* Bibles. Equally clearly, Acts 2 was the starting point.

Dr DiVietro is simply in dogmatic denial [as is PPPP with respect to the AV1611 Text that stems from a pure New Testament Text that the pre-350 A.D. Gothic Bible bears witness to and which pre-dates Jerome].

More vindication of anti-Jerome AV1611 readings follows from *Reply to DiVietro's attacks on Gail Riplinger – Flotsam Flush*

Pp 412-413

By contrast, Dr Mrs Riplinger has shown the overwhelming agreement of the pre-1611 Bibles in many languages *including Latin and Italian* with the 1611 Holy Bible with respect to important verses from the Gospels from the 12-column Nuremberg Polyglot Bible [a far weightier and more authoritative tome than Jerome's Latin Vulgate because it encompasses Bible-believing Christendom for several European nations in multiple languages unlike Jerome's Latin Vulgate].

She states in *In Awe of Thy Word* pp 1048, 1050, her emphases:

"God has graciously given this author one of the scarce remaining original editions of the twelve language polyglot Bible printed at Nuremberg, Germany in A.D. 1599. It contains the Gospels in Greek, Hebrew, Syriac, Latin, French, Italian, Spanish, English, German, Danish, Bohemian and Polish...It demonstrates the perfect agreement of the English King James Bible with all pure Bibles from other languages. It is perhaps the most important polyglot Bible in print because it was printed twelve years ***before the KJV*** *and five years before the KJV's translation began...*

"The KJV translators did not create some new text or any new readings. They merely reproduced the type of Bible the world has since the word was given to "all nations." The following charts will also demonstrate, by contrast, that the corrupt readings in today's new versions, like the NKJV, NIV, TNIV, NASB, Holman Christian Standard Bible and English Standard Version, yoked their unsuspecting readers with the Jehovah Witness sect and the Roman Catholic system [Pope Damasus, Jerome and later the Jesuits]. *The purity of the KJV and the depravity of the new versions will be demonstrated through examination of* ***random*** *verses which present important doctrines of the Christian faith. The major doctrines covered include:*

1. *The Word of God*
2. *The Nature of God*
3. *The Deity of Christ, his death, resurrection & ascension*
4. *The Salvation by grace through faith*
5. *The Christian life*

*"****"But <u>now</u> is made manifest, and by the <u>scriptures</u> of the prophets, according to the commandment of the everlasting God, made known <u>to all nations</u> for the obedience of faith:"*** *Romans 16:26"*

"The collation to follow will document that the KJV matches ***precisely*** *all of the pure Bibles from around the world, that were written* ***before*** *the printing of the KJV."*

The collation that follows in *In Awe of Thy Word* pp 1052-1108, 57 pages inclusive, consists of 52 verses that have been listed as follows. See below.

Noting the doubts that Dr DiVietro has raised about the Old Latin and Diodati texts in his comments on ***Quote 124***, the Old Latin, 1599 Latin and Italian Bibles have been highlighted in the list that follows.

An asterisk * denotes agreement between the Old Latin text and the Italian Bible where the Latin Version of 1599 departs from the reading of the 1611 Holy Bible, no doubt by means of early Bible-corrupting Jesuit influence. The hash # sign denotes where the 1599 Latin Version departs from the 1611 Holy Bible without inclusion of the Old Latin reading for comparison.

Matthew 5:44, 6:13b, 33, 7:14, 28, 8:19, 29, 11:23 with Luke 10:15 i.e. ***"hell"*** instead of *"depths"* NIV/TNIV, *"Hades"* NKJV, 15:8*, 9, 17:21, 19:16, 17, 22:32*, 24:45, 25:21, Mark 2:15, 7:28, 9:29, 42, 10:21, 24, 52#, 12:32, 13:33, Luke 2:40#, 4:4, 8*, 5:20, 9:35, 11:2*, 4*, 54, 22:64, 68, 23:42, 24:36, 51, 52, John 1:14, 18, 3:13, 4:42*, 6:40, 47, 69, 7:39*, 9:3, 4, 14:14*, 16:16.

8 verses; Matthew 15:8, 22:32, Luke 4:8, 11:2, 4, John 4:42, 7:39, 14:14, show agreement of the Old Latin and 1599 Italian Bibles with the 1611 Holy Bible where the later i.e. 1599 Latin Version departs from the 1611 Holy Bible, undoubtedly through early Bible-corrupting Jesuit influence.

Only two verses; Mark 10:52, Luke 2:40, show departures of the later Latin Version from the Italian Version and the 1611 Holy Bible without Old Latin support listed for the Italian Version and the 1611 Holy Bible. The 1599 Latin Version is the only text in the Nuremberg Polyglot Bible to exhibit extant departures from the 1611 Holy Bible in the verses listed. The pre-1611 Bibles therefore show 96% purity with respect to the 1611 Holy Bible, when the earlier evidence of the Old Latin witnesses is considered (together with one instance where the departure of the 1599 Spanish Version in John 14:14 was corrected in the 1602 Valera Bible).

As indicated, Jesuit influence would be responsible for any impurities in the pre-1611 Bibles, noting their production of the 1582 Jesuit-Rheims New Testament*, the forerunner of extant English departures from the 1611 Holy Bible, as Dr Mrs Riplinger's tables in *In Awe of Thy Word* pp 1052-1108 also show. Without Jesuit influence, 100% purity for the pre-1611 Bibles would appear to be feasible. *See *Did The Catholic Church Give Us The Bible?* by David W. Daniels, Chick Publications, pp 84, 110-111.

As indicated above, **Tables A5-2, 3** list corruptions manifest in Jerome's Latin Vulgate for Matthew 5:44, 6:13, 8:29, Mark 10:52, John 6:69, 7:39 from the above list. The above lists therefore further vindicate the AV1611 as the Traditional Text of Bible-believing Christians *in opposition* to Jerome's Latin Vulgate and which *pre-dated* Jerome's Vulgate *in several languages*.

PPPP's perception of **the Vulgate (the only inerrant word of God)** is therefore as Dean Burgon would have said, merely a ragged wisp of *this sojourn in cloudland*.

PPPP's perception of **the Vulgate (the only inerrant word of God)** is further shown to be merely a ragged wisp of *this sojourn in cloudland* because it has escaped PPPP's notice that Latin, in which Jerome's Vulgate was written, is a *dead* language and yet ***"the word of God...liveth and abideth for ever"*** 1 Peter 1:23.

See remarks above under **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**, **First Exchange, April 26th 2014** and **The Defection of the Church of England** for details of Dean Burgon's scholarly evaluation of the Westcott-Hort text from the same sources as Jerome's Latin Vulgate that PPPP adulates.

Further concerning Erasmus and Jerome's Vulgate *and again the anti-Jerome furore that surrounded Jerome's Vulgate* - see introductory remarks for this section entitled

- *The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible*

- note Gail Riplinger's statements from *In Awe of Thy Word* pp 962-963:

PRE-ERASMUS: *ITALA* & ITALIAN BIBLES

(A.D. 1-1500)

What Bibles had Erasmus and early Christians meditated upon? The extended amount of time Erasmus' spent in the "Roman libraries," and the other libraries of Italy on his several tours there, would have exposed him to the text of the Old *Itala* (Latin) Bible (Froude, *The Life and Letters,* p. 86). Since Erasmus was *the* world's leading authority on Latin, he could easily read the Old *Itala*, and its offshoot, Italian, which was spoken in Italy during his tenure there. The Old *Itala* Bible, dating back to the time of the apostles, matches Erasmus' Greek New Testament and the King James Bible. (This author collated them.) Even Augustine in his fourth century writing, *De doctrina Christiana*, admitted that 'in the early centuries of the church, a very great number of Latin' [pre-Jerome] Bibles were available, saying,

> "Now among the translations themselves the Italian (*Itala*) is to be preferred to the others, for it keeps closer to the words without prejudice..." (Metzger, *Early Versions,* p. 291).

Erasmus wrote in his Preface that he consulted, not the Latin Vulgate, but these ancient Italic Bibles. *"Sunt in quibus nostra Vulgata magis probatur editio, aut Ambrosiana lectio, quam Graeci Codices. Et tamen consentientibus omnibus Graecis exemplaribus, quoniam illa mutare non licuit Latina accomodavimus, ne non responderent, quum in hoc ipsum adderentur"* (*Nov. Test. Praef,* Basil: Froeben, 1546, p. xi).

Manuscripts and fragments of this ancient text type, still available today, include the following: forty-six manuscripts for the Gospels, nineteen for Acts, twenty for Paul (including Hebrews), twelve for the other Epistles, and **seven for the book of Revelation** (Metzger, *The Early Version,* p. 294). The Latin readings Erasmus had for the book of Revelation date back to the first and second century, as evidenced by the still extant Old *Itala* manuscripts of the book of Revelation: *c*(6), *dem* (59), *g*(51), *h* (55), *m* (PS-AU spe), *reg* (T), *t* (56), and *z* (65) (Metzger, *The Early Versions,* p. 308).

JEROME *corrupted* this pure Old *Itala* Bible in the fourth century. He admitted in his Preface,

> "You [Pope Damasus] urge me to revise the Old Latin, and, as it were, to sit in judgment on the copies of Scriptures which are now scattered throughout the world...Is there not a man, learned or unlearned, who will not, when he takes the volume in hand...call me a forger and a profane person for having had the audacity to add anything to the ancient books, or to make changes..." (See Wordsworth and White, *Novum Testamentum...Latine*, vol. I, pp. 1-4 or any critical edition of the corrupt Latin Vulgate).

In Jerome's *Prologue to the Catholic Epistles*, "Preserved in the Codex Fuldensis" (PL 29, 827-31), he admits that Christians "have pronounced to have branded me a falsifier and a corrupter of the Sacred Scriptures" (Lit. "*qui me flasarium corruptoremque sacrarum pronunciant Scripturarum*"). Even Metzger admits,

> "Jerome's apprehension that he would be castigated for tampering with the Holy Writ was not unfounded. His revision of the Latin Bible provoked both criticism and anger, sometimes with extraordinary vehemence."

> "According to Augustine (*Epist.* lxxi), during the reading of the Scripture lesson in a service of worship at Oea, a town in North Africa, when the congregation heard that Jonah rested under a hedera ('ivy'), instead of the familiar *cucurbita* (**'gourd'**) of the **early** Latin versions, such a fanatical **tumult** was raised that the Bishop was nearly left without a flock!" (Metzger, *The Early Versions,* p. 334).

The statement from Erasmus' Preface reads as follows:

Sunt in quibus nostra vulgata magis probatur editio, aut Ambrosiana lectio, quam Graeci Codices. Et tamen consentientibus omnibus Graecis exemplaribus, quoniam illa mutare non licuit Latina accomodavimus, ne non responderent, quum in hoc ipsum adderentur

Taking the statement a sentence at a time, online translation gives:

There are more things in which our present Vulgate edition is tried, or the reading of the Ambrosian, which the [Greek] Books are to be.

And yet, the consent of all the Greek copies, in Latin and sets before was not allowed to because they would have to change, do not, Do not answer, when for the same purpose would be added to

The statement is saying in the first sentence that when Jerome's 405 A.D. Vulgate is checked against the mass of Greek sources, the two don't agree. That is, the mass of Greek sources would have to be changed to match Jerome's Vulgate.

The second sentence says that in addition to all the Greek copies the Latin [i.e. Old Latin or Itala*] and other copies also don't agree with Jerome's Vulgate and would also have to be changed and/or added to in order to conform to Jerome's Vulgate. Since they could not be changed, they were not used i.e. not allowed for the compilation of Jerome's Vulgate.

*Erasmus' Latin was the pure Old Latin text such as those listed in *In Awe of Thy Word* p 962 because extant Old Latin sources show some degree of contamination.

Erasmus' statement matches Wilkinson's statement kjv.benabraham.com/html/chapter-2.html already cited showing that Jerome, in part under papal pressure, *In Awe of Thy Word* p 963 above, used only limited sources for the Latin Vulgate and those were the ones that were the most different from the Greek and Latin copies that Erasmus used for his Greek New Testament.

The Latin Vulgate [that PPPP idolises], the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen, are terms for ideas that are inseparable in the minds of those who know. The type of Bible selected by Constantine [that PPPP idolises] has held the dominating influence at all times in the history of the Catholic Church. This Bible was different from the Bible of the Waldenses [as Erasmus' statement shows, the Waldenses' Bible would have to have been drastically changed to match Constantine's Bible that later surfaced as Jerome's Vulgate], and, as a result of this difference, the Waldenses were the object of hatred and cruel persecution, as we shall now show. In studying this history, we shall see how it was possible for the pure manuscripts, not only to live, but actually to gain the ascendance in the face of powerful opposition.

They still do, in the form of the 1611 Holy Bible that PPPP abominates.

In sum, however, the above items show that PPPP has lied blatantly about Erasmus via his dogma that **You might be interested to know that Desiderius Erasmus - the German apostate - looked up to St. Jerome and based most of his biblical scholarship on him**.

The above items show further that PPPP has lied blatantly with his dogma that **St. Jerome is the greatest biblical expert and scholar in human history**.

His undoubted linguistic ability notwithstanding – which does *not* make him **the greatest biblical expert and scholar in human history** as such - Jerome was nevertheless a *dishonest* linguist who though petulantly nevertheless caved in under papal pressure as revealed above.

See also *In Awe of Thy Word* p 963 transcript above.

Dr Mrs Riplinger states [*In Awe of Thy Word* by G.A. Riplinger p 963].

"Jerome corrupted [the] pure Old Itala Bible in the fourth century. He admitted in his Preface. "You [Pope Damasus] urge me to revise the Old Latin and, as it were, to sit in judgment on the copies of Scriptures which are now scattered throughout the world…Is there not a man, learned or unlearned, who will not, when he takes the volume in hand…call me a forger and a profane person for having had the audacity to add anything to the ancient books, or to make changes…" In Jerome's Prologue to the Catholic Epistles, "Preserved in the Codex Fuldensis"…he admits that Christians "have pronounced to have me branded a falsifier and a corrupter of the Sacred Scriptures"…Even Metzger admits, "Jerome's apprehension that he would be castigated for tampering with the Holy Writ was not unfounded. His revision of the Latin Bible provoked both criticism and anger, sometimes with extraordinary vehemence.""

PPPP's vaporous dogma continues.

In fact you are so blind that you haven't even read the Translators Preface to the kjv which calls St .Jerome (the Saint that God raised up to inerrantly write the Bible from the original inspired NT manuscripts) "a most learned father, and the best linguist without controversy, of his age, or of any that went before him." The kjv's own translators call St. Jerome (the biblical scholar of the Church in ancient times) "the best linguist." So your own (Anglican/kjv) authorities stand as a conviction against your lies and false religion.

It is PPPP who has failed to read www.jesus-is-lord.com/pref1611.htm *The Translators to the Reader*. The section of the preface to which PPPP refers is as follows.

TRANSLATION OUT OF HEBREW AND GREEK INTO LATIN

There were also within a few hundred years after CHRIST, translations many into the Latin tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many Countries of the West, yea of the South, East and North, spake or understood Latin, being made Provinces to the Romans. But now the Latin Translations were too many to be all good, for they were infinite (Latini Interprets nullo modo numerari possunt, saith S. Augustine.) [S. Augustin. de doctr. Christ. lib 2 cap II]. Again they were not out of the Hebrew fountain (we speak of the Latin Translations of the Old Testament) but out of the Greek stream, therefore the Greek being not altogether clear, the Latin derived from it must needs be muddy. This moved S. Jerome a most learned father, and the best linguist without controversy, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountain with that evidence of great learning, judgment, industry, and faithfulness, that he had forever bound the Church unto him, in a debt of special remembrance and thankfulness.

The King James translators were most learned men but did not mention that it was in fact Pope Damasus who moved Jerome *to revise the Old Latin* not Jerome himself and not God and to carry out that revision in such a way that Jerome himself complained *Is there not a man, learned or unlearned, who will not, when he takes the volume in hand…call me a forger and a profane person for having had the audacity to add anything to the ancient books, or to make changes…"* See Gail Riplinger's summary above and *In Awe of Thy Word* p 963 transcript above.

However, the King James translators did *not* say that **St. Jerome is the greatest biblical expert and scholar in human history**. They called *S. Jerome a most learned father, and the best linguist without controversy, of his age, or of any that went before him* that is, up to and including the early 5th century but not beyond it. Moreover they did not say that Jerome was an expert on the Bible. They refer in particular *only* to Jerome's linguistic ability, *not* his capacity for ***"comparing spiritual things with spiritual"*** 1 Corinthians 2:13 and ***"rightly dividing the word of truth"*** 2 Timothy 2:15, which are the Biblical essentials for understanding the scripture. Even

PPPP should have understood that statement in the preface since he actually quotes it but he has failed to do so and in turn has lied about the King James translators.

Moreover, the section of the preface to which PPPP refers does not refer to **St .Jerome (the Saint that God raised up to inerrantly write the Bible from the original inspired NT manuscripts)**. It refers to the *Old* Testament. Again, as indicated above, Pope Damasus, not God, commissioned Jerome *to revise the Old Latin* as Jerome himself admitted in his preface. See this further statement from vulgate.org/ this time with respect to the New Testament.

St. Jerome's Preface to the Vulgate Version of the New Testament

Addressed to Pope Damasus, A.D. 383.

You urge me to revise the old Latin version, and, as it were, to sit in judgment on the copies of the Scriptures which are now scattered throughout the whole world; and, inasmuch as they differ from one another, you would have me decide which of them agree with the Greek original.

Nowhere in his preface does Jerome refer to God as having raised him up to do anything. PPPP clearly has not read *Jerome's* preface any better than he has read the King James translators' preface because the King James translators said of themselves in the *Dedicatory Epistle we are poor Instruments to make GOD'S holy Truth to be yet more and more known unto the people*.

They therefore stated towards the end of their preface that, this writer's emphases, *Many other things we might give thee warning of (gentle Reader) if we had not exceeded the measure of a Preface already.* ***It remaineth, that we commend thee to God, and to the Spirit of his grace****, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections, that we may love it to the end.*

Nothing like that appears in Jerome's preface and the section of the King James translators preface that PPPP refers to, as indicated above, mentions only *the translating of the Old Testament* not **inerrantly...the Bible from the original inspired NT manuscripts** that neither Jerome nor anyone else had. Moreover, Jerome did not translate much of the New Testament. See this extract from above.

See en.wikipedia.org/wiki/Vulgate and these extracts. Apart from green colouration, no format changes have been made.

The Vulgate has a compound text that is not entirely the work of Jerome...Its components include:...

Old Latin, more or less revised by a person or persons unknown: Baruch, Letter of Jeremiah, 3 Esdras,...Acts, Epistles, and the Apocalypse...

Jerome did not embark on the work with the intention of creating a new version of the whole Bible, but the changing nature of his program can be tracked in his voluminous correspondence. He had been commissioned by Damasus I in 382 to revise the Old Latin text of the four Gospels from the best Greek texts, and by the time of Damasus' death in 384 he had thoroughly completed this task, together with a more cursory revision from the Greek Septuagint of the Old Latin text of the Psalms in the Roman Psalter which is now lost. How much of the rest of the New Testament he then revised is difficult to judge today, but little of his work survived in the Vulgate text.

That is what Jerome himself stated in his preface *I therefore promise in this short Preface the four Gospels only, which are to be taken in the following order, Matthew, Mark, Luke, John...*

Again, it must be stated that Jerome's Vulgate cannot be called **inerrant...** as **Tables A5-1, 2, 3** repeatedly show and as even Catholic scholars have acknowledged. See again Wilkinson's statement kjv.benabraham.com/html/chapter-2.html, this writer's emphases.

...a millennium later, when Greek manuscripts and Greek learning were again general, **the corrupt readings of the Vulgate were noted. Even Catholic scholars of repute**, before Protestantism was fully under way, **pointed out its thousands of errors**. As Doctor Fulke in 1583 **writing to a Catholic scholar, a Jesuit**, says:

"**Great friends of it** [Jerome's Vulgate] **and your doctrine**, Lindanus, bishop of Ruremond, and Isidorus Clarius, monk of Casine, and bishop Fulginatensis: of which the former **writeth a whole book, discussing how he would have the *errors, vices, corruptions, additions, detractions, mutations, uncertainties, obscurities, pollutions, barbarisms, and solecisms of the vulgar Latin translation corrected and reformed;* bringing many examples of every kind, in several chapters and sections: the other,** Isidorus Clarius, giving a reason of his purpose, **in castigation of the said vulgar Latin translation, confesseth that it was *full of errors almost innumerable;* which if he should have reformed all according to the Hebrew verity, he could not have set forth the vulgar edition, as his purpose was**. Therefore in many places he retaineth the accustomed translation, but in his annotations admonisheth the reader, how it is in the Hebrew. And, notwithstanding this moderation, **he acknowledgeth that about *eight thousand places* are by him so noted and corrected**." (Italics mine)."(14)

In sum, PPPP has lied three times either directly or by implication about the King James translators.

1. They did not say that **St. Jerome is the greatest biblical expert and scholar in human history**.
2. They did not call Jerome **St .Jerome (the Saint that God raised up to inerrantly write the Bible from the original inspired NT manuscripts)**. That comment of PPPP's is a lie in itself because Jerome did not write all of the Vulgate as he himself wrote in his preface.
3. They did not say that Jerome's Vulgate was **inerrant...**

On the contrary, the King James translators' stated in their preface that Jerome's Vulgate *was anything but inerrant*. The King James translators worked instead from the Old Itala Bible as Erasmus did, see above, which pre-dated Jerome's Vulgate and was different from it, though as Sister Riplinger states, Jerome was compelled to retain many Old Latin readings that were universally acknowledged to be pure.

Jerome himself was forced to admit in that respect for the Gospels he translated that *But to avoid any great divergences from the Latin which we are accustomed to read, I have used my pen with some restraint, and while I have corrected only such passages as seemed to convey a different meaning, I have allowed the rest to remain as they are*.

Jerome himself therefore admitted that he was not working from **the original inspired NT manuscripts** but at least in part *from the Latin which we are accustomed to read*. PPPP has lied again.

See again **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

First Exchange, April 26th 2014 and the following extract.

Extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 163-164. Gail Riplinger's analyses citing *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm explodes the false notions that PPPP has about Jerome's Vulgate. No format changes have been made in what follows.

It should also be noted from the above that, contrary to Jacob Prasch's insinuation, the King James translators had many more sources to consult about Acts 9:5, 6, Ephesians 3:14, Revelation 5:14, 22:19 than Jerome's Vulgate. They eschewed it as *"popish."* See *The Men Behind the KJV* by Gustavus Paine p 77. See also *Hazardous Materials* by Gail Riplinger pp 646-650

and the following extracts where Sister Riplinger, her emphases, disproves F. H. A. Scrivener's assumption that the King James translators used Jerome's Vulgate. Scrivener's assumption to that effect is just as false as Jacob Prasch's. See also *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm for the extracts that Sister Riplinger has emphasised. Some of these extracts have been expanded e.g. the translators' statement, with this writers underlining, with respect to the word *"church"* that Jacob Prasch objects to...

"Scrivener is unscholarly [as is Jacob Prasch] *in assuming something that opposes everything that the KJB translators ever said in print. On the title page of their New Testament the KJB translators said they used the "Originall Greek," not any Vulgate readings.*

"Their detailed notes, taken by translator John Bois, never mention the Latin Vulgate Bible. They list many other sources for reference, including one reference to the "Italian" Bible, and two to the "Old Latin," but NEVER to the Latin Vulgate (Ward Allen, Translating for King James: Notes Made by a Translator of King James's Bible, Vanderbilt University Press, 1969, pp. 41, 47, 113). The Italian Diodati and the Old Latin are pure editions. ***Scrivener did not have access to these recently discovered notes of the translators****. Therefore what he "assumed" has been proven wrong and Scrivener's text along with it.*

"Even the Latin Vulgate itself carried with it a large majority of readings from the pure Old Itala Bible. The Old Itala's origin goes back to the work of the "Holy Ghost" in Acts 2, when "out of every nation under heaven"..."every man heard them speak in his own language." The superscription above the cross was in Latin, as well as in Greek and Hebrew (Luke 23:38). Many spoke Latin, especially those who lived in the countryside and provinces. The gift of tongues provided a way for the scriptures to be immediately put into Latin, as well as other extant languages...

"Again, the KJB translators expressly stated that they did not follow the Latin Vulgate. A very large percentage of the KJB [translators'] introductory "The Translators to the Reader" was taken up to express their utter contempt for the Catholic church and its Latin Vulgate. In the KJB's preface the translators fearlessly said...

""*For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the* ***worst of ours far better than their authentic vulgar****) the same will shine as gold more brightly, being rubbed and polished...*

""For what varieties have they, and what ***alterations have they made****, not only of their Service books, Portesses and Breviaries, but also* ***of their Latin Translation?****...Neither were there this* ***chopping and changing*** *in the more ancient times only, but also of late...*

""Pope Leo the Tenth allowed Erasmus' Translation of the New Testament, so much ***different from the vulgar****...*

""Nay, doth not Sixtus Quintus confess, that certain Catholics (he meaneth certain of his own side) were in such an humor of translating the Scriptures ***into Latin****, that* ***Satan taking occasion by them****, though they thought of no such matter, did strive what he could, out of so* ***uncertain*** *and manifold* ***a variety of Translations****, so to* ***mingle all things****,* ***that nothing might seem to be left certain and firm in them, etc.?****...Nay, further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the old and new Testament, which the* ***Council of Trent*** *would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the Printing-house of* ***Vatican****? Thus Sixtus in his Preface before his Bible. And yet Clement the Eighth his immediate successor, published* ***another edition*** *of the Bible,* ***containing in it infinite differences*** *from that of Sixtus, (and many of them* ***weighty and material****) and yet this must be authentic by all means...so all the while that* ***our adversaries do make so many and so various editions themselves****, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting...*

Dr Moorman reveals the same conflict between Vulgate sources in *Early Manuscripts and the Authorized Version* pp 31-32 and in his accompanying list of scriptures. See **Table A5-3 Split Vulgate Mss. Matches for AV1611 versus Non-AV1611**. In a stunning display of hypocrisy aflame, PPPP has appealed to the King James translators for support but despised Dr Moorman. See **Second Exchange, April 26th 2014**.

Of the several *conflicting* extant editions of Jerome's Vulgate, the 1979 Nova Vulgate is now the official Catholic Latin Vulgate en.wikipedia.org/wiki/Vulgate though The *Nova Vulgata* has not been widely embraced by conservative Catholics. In other words ***"God is not the author of confusion"*** 1 Corinthians 14:33 but Rome *is*.

The Translators to the Reader www.jesus-is-lord.com/pref1611.htm continues.

Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put WASHING for BAPTISM, and CONGREGATION instead of CHURCH: as also on the other side we have shunned ***the obscurity of the Papists****, in their AZIMES, TUNIKE, RATIONAL, HOLOCAUSTS, PRAEPUCE, PASCHE*, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.*

*Insert for this work. As indicated earlier Challoner's 1749-1752 Revision of the Douay-Rheims version retains *azymes* for unleavened bread in Matthew 26:17, Mark 14:1, Acts 12:3, 20:6, *tunic(ks)* for robe or coats 15 times, *rational* for breastplate 19 times, *holocaust(s)* for burnt offerings 273 times, *prepuces* for uncircumcised in 1 Maccabees 1:16 and *pasch* for Passover 30 times.

Many other things we might give thee warning *of (gentle Reader) if we had not exceeded the measure of a Preface already. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think...*

The King James translators have therefore shown that Jacob Prasch has lied about their supposed use of Jerome's Vulgate. John Bois' notes show that the King James translators never included Jerome's Vulgate amongst their sources of reference and *The Translators to the Reader* shows that instead they denounced Jerome's Vulgate as having undergone so much *"****chopping and changing"*** not only *"in the more ancient times only, but also of late"* that it was not fit for purpose.

What God said through Moses prophetically to Israel applies similarly to the 1611 Holy Bible concerning Jacob Prasch's falsehood about Acts 9:5, 6, Ephesians 3:14, Revelation 5:14, 22:19.

"...thine enemies shall be found liars unto thee..." Deuteronomy 33:29.

Jacob Prasch continues to lie about the 1611 Holy Bible in addition to manifesting wilful ignorance 1 Corinthians 14:38 concerning ***"the scripture of truth"*** Daniel 10:21.

So does PPPP. As Solomon said of PPPP long ago ***"Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him"*** Proverbs 27:22.

The detailed statement from the King James translators' preface on the untrustworthiness of Jerome's Vulgate follows, this writer's emphases, *together with their disclosure of Erasmus' criticisms of Jerome's Vulgate*. That statement refers to successive editions of Jerome's Vulgate that Catholics published in the 16th century, each one differing markedly from the previous one. See remarks above on varying editions of the Catholic Latin Vulgate that PPPP has not dared to address.

PPPP certainly did not read *that* part of the King James translators' preface because although he accuses King James Bible believers of blindness, it is actually PPPP who ***"...is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes"*** 1 John 2:11.

The statement has also been cited again to emphasise that Sister Riplinger has not quoted the King James translators out of context or amended their statement in any way.

If we should tell them [the Catholics] *that Valla, Stapulensis,* ***Erasmus****, and Vives* ***found fault with their vulgar Translation****, and consequently wished the same to be mended, or a new one to be made, they would answer peradventure, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, than as S. Paul was to the Galatians, for telling them the truth [Gal 4:16]: and it were to be wished, that they had dared to tell it them plainlier and oftener. But what will they say to this, that* ***Pope Leo the Tenth allowed Erasmus' Translation of the New Testament, so much different from the vulgar****, by his Apostolic Letter and Bull; that* ***the same Leo exhorted Pagnine to translate the whole Bible****, and bare whatsoever charges was necessary for the work? [Sixtus Senens.]* ***Surely, as the Apostle reasoneth to the Hebrews, that if the former Law and Testament had been sufficient, there had been no need of the latter****: [Heb 7:11, 8:7]* ***so we may say, that if the old vulgar had been at all points allowable, to small purpose had labour and charges been undergone, about framing of a new****. If they say, it was one Pope's private opinion, and that he consulted only himself; then we are able to go further with them, and to aver, that* ***more of their chief men of all sorts****, even their own Trent champions Paiva and Vega, and their own Inquisitors, Hieronymus ab Oleastro, and their own Bishop Isidorus Clarius, and their own Cardinal Thomas a Vio Caietan,* ***do either make new Translations themselves, or follow new ones of other men's making, or note the vulgar Interpreter for halting; none of them fear to dissent from him, nor yet to except against him****.* ***And call they this an uniform tenor of text and judgment about the text, so many of their Worthies disclaiming the now received conceit?*** [Out goes PPPP's notion of **St .Jerome (the Saint that God raised up to inerrantly write the Bible from the original inspired NT manuscripts)**] *Nay, we will yet come nearer the quick:* ***doth not their Paris edition differ from the Lovaine, and Hentenius his from them both, and yet all of them allowed by authority?*** *Nay, doth not Sixtus Quintus confess, that certain Catholics (he meaneth certain of his own side) were in such an humor of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of Translations, so to mingle all things, that nothing might seem to be left certain and firm in them, etc.? [Sixtus 5. praefat. fixa Bibliis.] Nay, further,* ***did not the same Sixtus ordain by an inviolable decree****, and that with the counsel and consent of his Cardinals,* ***that the Latin edition of the old and new Testament****, which the Council of Trent would have to be authentic,* ***is the same without controversy which he then set forth, being diligently corrected and printed in the Printing-house of Vatican?*** *Thus Sixtus in his Preface before his Bible.* ***And yet Clement the Eighth his immediate successor, published another edition of the Bible, containing in it infinite differences from that of Sixtus, (and many of them weighty and material) and yet this must be authentic by all means****. What is to have the faith of our glorious Lord JESUS CHRIST with Yea or Nay, if this be not? Again, what is sweet harmony and consent, if this be? Therefore, as Demaratus of Corinth advised a great King, before he talked of the dissensions of the Grecians, to compose his domestic broils (for at that time his Queen and his son and heir were at deadly feud with him)* ***so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting****.*

*The changing and correcting that the King James translators carried out with pre-1611 Bible in order to produce the 1611 Holy Bible did not consist of ***infinite differences...many of them weighty and material*** but rather careful amendments that improved wording and where necessary refined meaning.

The Translators to the Reader states www.jesus-is-lord.com/pref1611.htm under-linings in source:

And to the same effect say we, that we are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's (if there were any translation, or correction of a translation in his time) or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance...Therefore blessed be they, and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?...Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us...For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions...the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place...

Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of Dragons instead of wine, with whey instead of milk:) but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark...

The King James translators' perception of Jerome as a linguist notwithstanding, therefore, they thought that his Vulgate was about as useful as Ezekiel's burnt vine tree after all its 16th century *changing and correcting and so did Erasmus even before that*. As indicated above, PPPP has clearly not read *that* part of the King James translators' preface.

"Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?" Ezekiel 15:5.

PPPP has then added **So your own (Anglican/kjv) authorities stand as a conviction against your lies and false religion**.

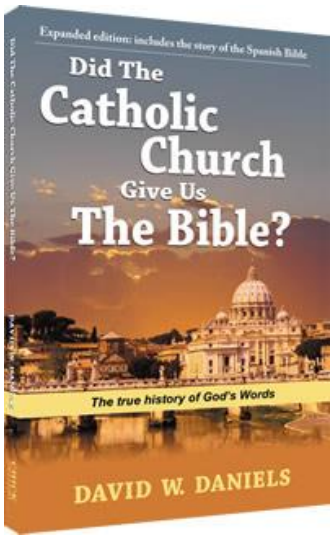
On the contrary the King James Bible translators are a distinct witness *against* Jerome's Vulgate in itself as ***so many and so various editions themselves, and do jar so much about the worth and authority of them*** such that it is salt without savour of which the Lord Jesus Christ said ***"It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear"*** Luke 14:35.

As for **lies and false religion** it has been shown and will be summarised how PPPP has lied persistently throughout his diatribe. It is easy to show that Catholicism is a false religion. It has never followed Paul's ministerial example according to 2 Corinthians 4:1-2 ***"Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully;***

but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

Rome has always been dishonest in projecting herself as the one, holy, Catholic and apostolic church www.vatican.va/archive/ccc_css/archive/catechism/p123a9p3.htm, deceitful in her manifold manipulation and subversion of ***"the word of God"*** and merciless towards those who stood against her tyranny. To quote again from **First Exchange, This Writer's Response**:

Re: Rome and the Bible, here is Wilkinson again. See kjv.benabraham.com/html/chapter-2.html.

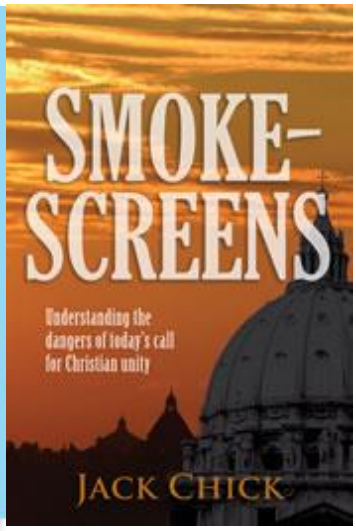


To Christians preserving apostolic Christianity, the world owes the Bible. It is not true, as the Roman Church claims, that she gave the Bible to the world. What she gave was an impure text, a text with thousands of verses so changed as to make way for her unscriptural doctrines **[e.g. cutting out the Doxology from Matthew 6:13 to support the papal throne, see below - AJO'R]**. While upon those who possessed the veritable Word of God, she poured out through long centuries her stream of cruel persecution...

Pp would do well to read *Did The Catholic Church Give Us The Bible?* [www.chick.com/catalog/books/1252.asp] by David Daniels, Chick Publications, for an informative summary. pp has also accused the Lord Jesus Christ of lying, Matthew 24:35, Mark 13:31, Luke 21:33 [***"Heaven and earth shall pass away, but my words shall not pass away"***].

See also:

Sabotage? www.chick.com/catalog/comics/0111.asp
Smokescreens www.chick.com/catalog/books/0153.asp by Chick Publications for further details.



It is up to PPPP to disprove that material, not merely deny it because he despises ***"the book of the LORD"*** Isaiah 34:16 the 1611 Holy Bible.

That Book's verdict on Rome is unequivocal.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH...And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" Revelation 17:5, 18:24.

PPPP spouts on.

None of the ancient biblical manuscripts have the doxology.

PPPP has lied again about Matthew 6:13. See again this extract from under **First Exchange, This Writer's Response**.

Concerning Matthew 6:13 and the Doxology, here is the material from *'O Biblios' - The Book* www.timefortruth.co.uk/why-av-only/ pp 42-43 that pp missed...under _____.

Many witnesses to the Doxology existed before the 4th century uncials Aleph and B that cut out the words. Although most Old Latin sources in existence have the words cut out, it is known that they were subject to corruption e.g. by Origen and Jerome, as Dr Ruckman shows, *Biblical Scholarship*, Chapters 3, 4. Dr Ruckman also shows Carson to be fraudulent, pp 87-88, 297, 298, 476.

The witnesses for Matthew 6:13 show an unbroken and widespread testimony throughout history, indicating its authenticity. Dean Burgon, *The Revision Revised*, showed that departures from the AV1611 such as the Vatican texts that Carson and pp favour have only limited testimony by comparison, mainly Jerome's corrupt Vulgate and Aleph and B, i.e. the usual suspects or 1% manuscripts as Gail Riplinger describes them, *New Age Bible Versions* Chapter 39.

Dr Moorman indicates, *Early Manuscripts and the Authorized Version* p 63, that the Doxology was cut out in the 4th century owing to opposition to the Lord's literal kingdom to be established on earth following the 2nd Advent as prophesied in the OT e.g. Isaiah 2 [***"And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem"*** Isaiah 2:2-3]. The opposition was obviously Catholic, for obvious reasons.

Alan

_____

Matthew 6:13

"For thine is the Kingdom, and the power, and the glory, for ever. Amen" is omitted by the DR, RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Fuller [*True or False?* 2nd Edition David Otis Fuller, D.D.] p 108, citing Burgon, states that of more than 500 relevant (Greek) manuscripts, all but nine contain the AV1611 reading. Hills*2019 [*The KJV Defended*] p 146 and [*Believing Bible Study*] p 118, states that uncials B, Aleph, D, Z and 6 cursives omit the words, together with 9 manuscripts of the Old Latin and all of Jerome's Vulgate. *2019The sites standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf *The King James Bible Defended* and www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf *Believing Bible Study* are online versions of Dr Hills' books.

The TBS *The Power and the Glory* have an extremely detailed compilation on this text as follows:

Evidence for the authenticity of the AV1611 reading:

1st Century: 2 Timothy 4:18b (cross reference)

2nd Century: Didache (document of Apostolic Teaching, discovered 1875, [*Believing Bible Study*] p 117), Tatian's Diatessaron, Old Syriac version (Peshitta)

3rd Century: Coptic and Sahidic (i.e. Egyptian) versions

4th Century: Apostolic Constitutions, Old Latin manuscript k, Gothic (Ulfilas [*The Christian's Handbook of Manuscript Evidence*] p 208) and Armenian versions

5th Century: Uncial W, Chrysostom, Isidore of Pelusium, Georgian version ([*The KJV Defended*] Chapter 6, p 147,

standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf)

6th Century: Uncials Sigma, Phi; Ethiopic version; Palestinian, Harkelian (Harclean) and Curetonian Syriac,
(standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf , [*The KJV Defended*] Chapter 6, p 148)

8th Century: Uncials E, L

9th Century: Uncials G, K, M, U, V, Delta, Phi, Pi; Old Latin f, g; Cursives 33, 565, 892

10th Century: Cursive 1079...

The above material shows that **ancient biblical manuscripts** from the 1st to the 5th centuries contain the Doxology of Matthew 6:13 in whole or in part. Evidence for the Doxology of Matthew 6:13 has been listed up to an including the 10th century because PPPP has tried to imply that the Doxology of Matthew 6:13 did not exist before the 11th century. See below.

As indicated earlier, see **Second Exchange, April 27th 2014, This Writer's Response**, pp was given the ancient sources for Matthew 6:13 and simply ignored them in order to lash out at you [Bro. John Davis] again. He demands in red to know what manuscript according to Hort contained the Doxology of Matthew 6:13. As indicated, he was given the pre-4th century sources but ignored them.

PPPP wasn't even aware that the pre-350 A.D. Gothic Bible contained the words ***"For thine is the kingdom, and the power, and the glory, for ever. Amen"*** long before Jerome set about compiling his Latin Vulgate. See above listing for 4th century sources for the words ***"For thine is the kingdom, and the power, and the glory, for ever. Amen"*** and **Table A5-2**. The Goths' sources had to be at least contemporaneous with the texts of the 4th century codices Aleph and B that Jerome used to cut out the words ***"For thine is the kingdom, and the power, and the glory, for ever. Amen."*** See full listing under **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

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from *'O Biblios' - The Book* pp 42-43 www.timefortruth.co.uk/why-av-only/ for the sources that have heretically cut out the words ***"For thine is the kingdom, and the power, and the glory, for ever. Amen."***

See these extracts from **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

First Exchange, April 26th 2014

showing further PPPP's falsehood and wilful ignorance with respect to Matthew 6:13 and the words ***"For thine is the kingdom, and the power, and the glory, for ever. Amen."***

Dr Holland [sovereignword.org/?series=dr-thomas-hollands-manuscript-evidence-class Lesson 10 *Textual Considerations*. 2019 Update: Site no longer available] has these comments on Matthew 6:13...

...it [the Doxology] *is not without early witness. It is found in the Old Latin, the Old Syrian, and some Coptic versions (such as Coptic Bohairic).*

"Old Latin texts, such as Codices Monacensis (q-seventh century) and Brixianus (f-sixth century), read, "et ne nos inducas in temptationem. sed libera nos a malo. quoniam tuum est regnum. et uirtus. et gloria in saecula. amen."

"The Syriac Peshitto (second to third century) reads, "And bring us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever:

Amen." (James Murdock, The Syriac New Testament from the Peshitto Version [Boston: H. L. Hastings, 1896], 9.)

"John Chrysostom cites the verse in the fourth century. In his Homilies this blessed Saint writes, "...by bringing to our remembrance the King under whom we are arrayed, and signifying him to be more powerful than all. 'For thine,' saith he, 'is the kingdom, and the power, and the glory.'" (St. Chrysostom, "Homily XIX," in The Preaching of Chrysostom, ed. Jaroslav Pelikan [Philadelphia: Fortress Press], 145.)

"The oldest witness, which outdates all Greek manuscripts on this passage, is the Didache. Otherwise known as the Teaching of the Twelve Apostles, this ancient catechism dates to the early second century, some dating it shortly after 100 AD. In it we have a form of the Lord's Payer which supports the reading found in the Traditional Text."

Dr Holland's information given above emphasise how PPPP has lied blatantly in his comment **I repeat NONE OF THE ANCIENT BIBLICAL MANUSCRIPTS HAVE THE DOXOLOGY AFTER THE LORD'S PRAYER!!!!**...

Dr Hills [standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf *The King James Version Defended* 3rd Edition, Chapter 6] p 147-150 provides further insights into Matthew 6:13 in the AV1611...

"(c) The Testimony of the Ancient Versions and of the Didache

"The concluding doxology of the Lord's Prayer is not without considerable testimony in its favor of a very ancient sort. It is found in three Syriac versions, the Peshitta, the Harclean, and the Palestinian... It is found...in the Curetonian manuscript, the other representative of the Old Syriac in the following form, Because Thine is the kingdom and the glory, for ever and ever, Amen. In the Sahidic [3rd century Coptic (Egyptian) text, the oldest manuscript [standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf *The King James Version Defended* 3rd Edition, Chapter 5] p 119 of which *"is variously dated from the mid-4th to the 6th century"*] *it runs like this, Because Thine is the power and the glory, unto the ages, Amen. And in the Old Latin manuscript k (which is generally thought to contain the version in its oldest form) the Lord's Prayer ends thus, Because to Thee is the power for ever and ever. And the doxology is also found in its customary form in four other Old Latin manuscripts.*

"Thus the doxology of the Lord's Prayer occurs in five manuscripts of the Old Latin (including the best one), in the Sahidic, and in all the extant Syriac versions. Normally the agreement of three such groups of ancient witnesses from three separate regions would be regarded as an indication of the genuineness of the reading on which they thus agreed...Hort, however, endeavored to escape the force of this evidence by suggesting that the doxologies found (1) in k, (2) in the Sahidic version, (3) in the Syriac versions and the vast majority of the Greek manuscripts were three independent developments which had no connection with each other. But by this suggestion Hort multiplied three-fold the difficulty mentioned above. If it is difficult to believe that the early Christians chose for their most familiar prayer a conclusion which made no mention of Christ it is thrice as difficult to believe that they did this three times independently in three separate regions. Surely it is easier to suppose that these three doxologies are all derived from an original doxology uttered by Christ and that the variations in wording are due to the liturgical use of the Lord's Prayer, which will be described presently.

"The Didache (Teaching) of the Twelve Apostles, a work generally regarded as having been written in the first half of the 2nd century, also bears important witness to the doxology of the Lord's Prayer. This ancient document was not known until 1883, when Bryennios, a Greek Catholic bishop, published it from a copy which he had discovered at Constantinople in 1875. It is a manual of Church instruction in two parts, the first being a statement of Christian con-

duct to be taught to converts before baptism, and the second a series of directions for Christian worship. Here the following commandment is given concerning prayer. And do not pray as the hypocrites, but as the Lord commanded in His Gospel, pray thus: Our Father, who art in heaven, hallowed be Thy Name, Thy Kingdom come, Thy will be done, as in heaven so also upon earth; give us this day our daily bread, and forgive us our debt as we forgive our debtors, and lead us not into temptation, but deliver us from evil, for Thine is the power and the glory for ever…

"Here this early-2nd-century writer claims to have taken this model prayer from the Gospel (of Matthew). Is it not reasonable to believe that he took the whole prayer from Matthew, doxology and all? Who would ever have guessed that this ancient author took the preceding portions of the prayer from Matthew but the doxology from contemporary ecclesiastical usage? Yet this is the strange hypothesis of Michaelis and others who have come to the Didache with their minds firmly made up beforehand to reject the doxology of the Lord's Prayer [like PPPP]. *In support of his view Michaelis appeals to the absence of the words kingdom and Amen from the Didache, but surely these minor verbal differences are not sufficient to justify his contention that the doxology of the Didache was not taken from Matthew. And perhaps it is permissible to point out once more that if the doxology had been taken from contemporary ecclesiastical usage it would have contained the name of Christ, because the other prayers in the Didache, which were taken from contemporary ecclesiastical usage, all end with a reference to the Saviour."...*

Dr Ruckman [*The Scholarship Controversy, Can You Trust the Professional Liars?* by Dr Peter S. Ruckman] p 155-161, [*The Christian's Handbook of Manuscript Evidence* by Dr Peter S. Ruckman] p 103 has the following analyses, his emphases...

"In clownish hilarity, this superficial critic [*The King James Only Controversy*] p 253 *says that you can be "disconcerted" when you compare the NIV with the AV if you are not "familiar with the* ***reasons for the difference****." Sonny…The "differences" are the differences between a pure text which was breathed upon by the Holy Spirit (1611-1996), and a miserable* ***counterfeit text****…*

"What is the "external evidence" for getting rid of Matthew 6:13? Why it is good old א and B again: the two manuscripts that contain New Testament Apocrypha (The Shepherd and Barnabas), that omit 1 and 2 Timothy; Titus; Hebrews, chapters 10-13; and the whole book of Revelation; [and] that contain Old Testament, Catholic apocryphal books…

"White said "numerous church fathers" sided with א and B. For example? ***Name one****…*

"You want to see those "attempts at harmonization" Jimbo spoke about? ***He couldn't even locate them****."*

Though referring explicitly to the blasphemous change of ***"God"*** 1 Timothy 3:16 to *"He who"* in the 1881 RV, perpetuated by all modern versions either in their texts, NIVs, or notes, NKJV, Dean Burgon in *The Revision Revised* p 105 states the following about the excision of the ***"For thine is the kingdom, and the power, and the glory, for ever. Amen."*** from Matthew 6:13 that PPPP demands, this writer's emphases.

May we be permitted to say without offence that, in our humble judgment, if the Church of England, at the Revisers' bidding, were to adopt this and thousands of other depravations of the sacred page, with which the Church Universal was once well acquainted, but which in her corporate character she has long since unconditionally condemned and abandoned, - she would deserve to be pointed at with scorn by the rest of Christendom...*

As...the many proposed omissions,* ***as in S. Matth. vi. 13 (the Doxology)**: in xvi. 2, 3 (the signs of the weather)* [omission of ***"O ye hypocrites"***]*: in S. Mark ix. 44 & 46 (the words of woe): in S. John v. 3, 4 (the Angel troubling the pool), &c. &c. &c.*

PPPP cannot explicitly account for the supposed *"scribal expansion"* to Matthew 6:13 any more than James White could. Just as ***"Israel joined himself unto Baalpeor"*** Numbers 25:2 PPPP has joined himself with the perpetrators of the *depravations of the sacred page*. PPPP too, therefore *would deserve to be pointed at with scorn by the rest of Christendom...*

The vast majority of Greek NT manuscript copies (and on which the Textus Receptus is in part based) are from the 11th century!!!!

See **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

First Exchange, April 26th 2014 and the following extract showing that PPPP's comment above indicates that he has had to shift his ground slightly after having lied about the later Greek manuscripts.

PPPP can no longer claim as his did in **First Exchange, April 26th 2014** that **`The KJV is not based on any ancient manuscripts but on a corrupt line and strain of 10th century Byzantine Manuscripts started by a single Monk`**. PPPP can only refer to the earliest century for whch a distinctly large bulk of Byzantine manuscripts has been dated. Similarly large numbers have been dated for the 12th-14th centuries diminishing thereafter no doubt following the invention of printing.

See en.wikipedia.org/wiki/Byzantine_text-type.

The cursive manuscripts actually date from the 9th century, which itself gives the lie to PPPP's assertion above. PPPP is not very precise with his dating. See **First Exchange, This Writer's Response** for information on **Matthew 6:13** and its 9th century cursive support and *'O Biblios'* – *The Book* p 4 www.timefortruth.co.uk/why-av-only/.

See summary listing above for the evidence in support of the Doxology of Matthew 6:13 from the 1st to the 10th centuries that gives the lie to PPPP's futile attempt to imply that the Doxology did not exist before the 11th century.

PPPP has lied about the basis for the Received Text although he craftily says **in part**. The basis for the Received Text reaches far back beyond the 11th century to the time of the apostles. See **Appendix 5 The Manuscript Dichotomy, Bro. Al Cuppett's Vision Vindicated** and **The Manuscript Dichotomy – Two Lines of Bibles**, **Figure 1 Manuscript Dichotomy in Outline** and **Figure 2 Manuscript Dichotomy in Detail**.

Craving the reader's patience see yet again Wilkinson's most helpful diagram of pure and heretical manuscript lineage showing that the basis of the Received Text does reach back to apostolic times. See this extract from **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

First Exchange, April 26th 2014

Benjamin Wilkinson concludes his Chapter 2 [kjv.benabraham.com/html/chapter-2.html] as follows.

NOTE: The two great families of Greek Bibles are well illustrated in the work of that outstanding scholar, Erasmus. Before he gave to the Reformation the New Testament in Greek, he divided all Greek MSS into two classes: those which agreed with the Received Text and those which agreed with the Vaticanus MS...

THE TWO PARALLEL STREAMS OF BIBLES

Apostles (Original)	Apostates (Corrupt Originals)
Received Text (Greek)	Sinaiticus and Vaticanus Bible (Greek)
Waldensian Bible (Italic)	Vulgate (Latin) Church of Rome's Bible
Erasmus (Received Text Restored)	Vaticanus (Greek)
Luther's Bible, Dutch, French, Italian, etc., (Received Text)	French, Spanish, Italian, etc., (from Vulgate)
Tyndale (English) 1535 (from Received Text)	Rheims (English) from Vulgate (Jesuit Bible of 1582)
King James, 1611	Oxford Movement
	Wetscott and Hort (B and Aleph), English Revised 1881
	Dr. Philip Schaff (B and Aleph), American Revised 1901

The King James from the Received Text has been the Bible of the English speaking world for 300 years. This has given the Received Text, and the Bibles translated from it into other tongues, standing and authority. At the same time, it neutralized the dangers of the Catholic manuscripts and the Bibles in other tongues translated from them.

Finally, PPPP has yet again displayed his wilful ignorance about the difference between manuscripts and texts. See this extract from **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

First Exchange, April 26th 2014.

See www.deanburgonsociety.org/DeanBurgon/dbs2771.htm *Summary of Traditional Text, A Brief Summary of The Traditional Text of the Holy Gospels Vindicated and Established by Dean John William Burgon Edited by Edward Miller 1896*. It is up to PPPP to show that Dean Burgon's analysis of *The Traditional Text of the Holy Gospels* does not apply to the remainder of the Authorized King James New Testament. So far he has utterly failed to show anything of the kind. Dean Burgon's analysis of *The Traditional Text of the Holy Gospels* as ***"the scripture of truth"*** Daniel 10:21 that God has preserved Psalm 12:6-7 down through the centuries to its final perfected purified form as the Authorized King James New Testament follows in enclosed quotes with inserted selected comments by Dr D. A. Waite. Burgon's statements refer to his 7 tests of truth for manuscripts readings...

5. Continuity as a Test of Truth

"When therefore a reading is observed to leave traces of its existence and of its use all down the ages, it comes with an authority of a peculiarly commanding nature. And on the contrary, when a chasm of greater or less breadth of years yawns in the vast mass of evidence which is ready for employment, or when a tradition is found to have died out, upon such a fact alone suspicion or grave doubt, or rejection must inevitably ensue...Still more, when upon the admission of the Advocates of the opinions which we are opposing the chasm is no longer restricted but engulfs not less than fifteen centuries in its hungry abyss, or else then the transmission ceased after four centuries [as Jerome's Vulgate did except in Catholicism]*, it is evident that according to an essential Note of Truth, those opinions cannot fail to be self-destroyed as well as to labour under condemnation during more than three quarters of the accomplished life of Christendom"...*

Comment by Dr D. A. Waite

The Textus Receptus has continuity right on down the line. There are at least thirty-seven tremendous historical links of continuity. [See Defending the King James Bible by Dr. D. A. Waite, pages 44-48] The "transmission" of the B and Aleph type of texts "ceased after four centuries" and the worship of these false texts did not resume for another "fifteen centuries." It is evident that B and Aleph, and their allies, were not continuous and therefore are worthy of "condemnation."...

B and Aleph type of texts are found in ancient manuscripts i.e. B and Aleph themselves from which Jerome's Latin Vulgate is derived as Benjamin Wilkinson notes. The lapse of fifteen centuries before the B, Aleph, Vulgate text emerged again as the 1881 Revised Version shows that it was never the true text of scripture for Bible believers since it had no longevity as the Received Text did, independently of the date of the actual Greek Received Text manuscripts. See kjv.benabraham.com/html/chapter-2.html. Burgon's and Waite's analyses of texts versus manuscripts continues as follows.

IV. The Superiority of the Traditional Text

A. Various Statements on the Superiority of the Traditional Text.

1. The Traditional Text Was a 3 to 2 Favorite with Those Church Fathers Who Died Before to 400 A.D....

Dean Burgon wrote:

"No one, I believe, has till now made a systematic examination of the quotations occurring in the writings of the Fathers who died before A.D. 400 and in public documents written prior to that date...The testimony therefore of the [76] Early Fathers is emphatically according to the issue of numbers in favour of the Traditional Text, being about 3:2. But it is also necessary to inform the readers of this treatise, that here quality confirms quantity. A list will now be given of thirty important passages in which evidence is borne on both sides, and it will be seen that 530 testimonies are given in favour of the Traditional readings as against 170 on the other side. In other words, the Traditional Text beats its opponent in a general proportion to 3 to 1"...

Comment by Dr D. A. Waite, his emphases, giving the lie also to PPPP's notion that D. A. Carson is any kind of 'scholar' let alone, supposedly, **The top 'conservative' Protestant "biblical scholar" on the planet D.A. Carson**. See **First Exchange, April 26th 2014**.

*Some of the leading Westcott and Hort followers of today are very bold to say that the Traditional Text, or the Textus Receptus type of readings, did not exist prior to 400 A.D., and certainly not before the 6th Century A.D. Here you have statistical data on 76 Church Fathers who died prior to 400 A.D., showing, not only that the Textus Receptus readings **did** exist prior to 400 A.D., but that they were in the majority. This was not merely a simple majority of barely over 50%, but it was a majority of 60% to 40% over the Westcott and Hort false text. Dr. Jack [Moorman's] recent and careful research on this same subject revealed an even greater percentage - 70% to 30% in favor of the Textus Receptus as opposed to B and Aleph. This can be found in his excellent book, Early Church Fathers Witness to the Antiquity of the Traditional Text, pages 34-35. It is **B.F.T. #2136, 63 large pages @ $6.50+P&H.** Don't believe any of the Westcott and Hort/B and Aleph devotees if they tell you that the Traditional Text readings or the Traditional Text itself was not in existence before 400 A.D. This is one of the falsehoods which D.A. Carson and other Westcott and Horters have put in their books.*

No wonder – see **Second Exchange, April 26th 2014** – PPPP whines **You also make a citation of Moorman. That is an insult to my intelligence**....

2. The Traditional Text Was in Existence and Predominant from the Earliest Years of the Churches.

Dean Burgon wrote:

"As far as the Fathers who died before 400 A.D. are concerned, the question may now be put and answered. Do they witness to the Traditional Text as existing from the first, or do they not? The results of the evidence, both as regards the quantity and the quality of the testimony, enable us to reply, not only that the Traditional Text was in existence, but that it was predominant, during the period under review. Let any one who disputes this conclusion make out for the Western Text, or the Alexandrian, or for the Text of B and Aleph, a case from the evidence of the Fathers which can equal or surpass that which has been now placed before the reader"... PPPP can't and won't.

Comment by Dr D. A. Waite, his emphases

*Dr. Dan Wallace, a professor at Dallas Theological Seminary, disagrees with Dean Burgon and Edward Miller on this point. He has written to the effect that we may have Byzantine or Traditional Text "readings," but not a Byzantine or Traditional "text." As Dr. David Otis Fuller used to say, "He is playing antics with semantics!" How can you have **readings** if you don't have a **text** from which those **readings** were derived?*

3. Why The Traditional Text Does not Now Have Many Older Manuscripts.

Dean Burgon's editor, Rev. Edward Miller, when talking about B and Aleph, wrote:

"How is it that we possess no MSS. of the New Testament of any considerable size older than those, [that is, B and Aleph] or at least no other such MSS. as old as they are? Besides the disastrous results of the persecution of Diocletian, there is much force in the reply of Dean Burgon, that being generally recognized as bad MSS. they were left standing on the shelf in their handsome covers, whilst others which were more correct were being thumbed to pieces in constant use"...

Comment by Dr D. A. Waite

What is meant by "the disastrous results of the persecution of Diocletian"? This Roman Emperor burned both the Christians and their Bibles. What kind of Bible did these believers have in their hands when they were hunted down to be tortured and slain? They had Textus Receptus or Traditional Text kind of Bibles. These kinds of Greek manuscripts were the ones that were destroyed by the multiplied hundreds.

4. Why The Traditional Text Later Manuscripts are Better than the Older Ones Like "B" and "Aleph."

It should be remembered that ***"B" and "Aleph"*** are the basis for Jerome's Vulgate, noting again Wilkinson's observation from the ***Introduction***. *The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen, are terms for ideas that are inseparable in the minds of those who know. The type of Bible selected by Constantine has held the dominating influence at all times in the history of the Catholic Church. This Bible was different from the Bible of the Waldenses, and, as a result of this difference, the Waldenses were the object of hatred and cruel persecution...*

See kjv.benabraham.com/html/chapter-2.html *Our Authorized Bible Vindicated* Chapter 2 *The Bible Adopted by Constantine and the Pure Bible of the Waldenses*.

Dean Burgon's analysis further gives the lie to PPPP's wilfully ignorant 1 Corinthians 14:38 notion that the Traditional Text underlying the 1611 Holy Bible New Testament is somehow untrustworthy because as PPPP insists **The vast majority of Greek NT manuscript copies (and on which the Textus Receptus is in part based) are from the 11th century!!!!**

See **Second Exchange, April 26th 2014** and note again this extract from **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

First Exchange, April 26th 2014 showing that textual sources underlying the 1611 Holy Bible in the form of faithful vernacular translations of the Traditional Text derive from well before the 11th century en.wikipedia.org/wiki/Vulgate *and from well before Jerome's late-4th century Vulgate*.

See these extracts from kjv.benabraham.com/html/chapter-2.html with respect to the corrupt sources underlying the NIVs via Jerome's Latin Vulgate, the 1582 Jesuit Rheims New Testament derived from it and the Waldensen Bibles that the King James translators possessed...

The Reformers held that the Waldensian Church was formed about 120 A.D., from which date on, they passed down from father to son the teachings they received from the apostles [Allix]. The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D. [Scrivener]. We are indebted to Beza, the renowned associate of Calvin, for the statement that the Italic Church dates from 120 A.D....

Waldensian influence, both from the Waldensian Bibles and from Waldensian relationships, entered into the King James translation of 1611. Referring to the King James translators, one author [Dr Benjamin Warfield] speaks thus of a Waldensian Bible they used:

"It is known that among modern [i.e. contemporary] versions they consulted was an Italian, and though no name is mentioned, there cannot be room for doubt that it was the elegant translation made with great ability from the original Scriptures by Giovanni Diodati, which had only recently (1607) appeared at Geneva"...

It is therefore evident that the translators of 1611 had before them four Bibles which had come under Waldensian influence: the Diodati in Italian, the Olivetan in French, the Lutheran in German, and the Genevan in English. We have every reason to believe that they had access to at least six Waldensian Bibles written in the old Waldensian vernacular.

Dean Burgon's explanation of ***Why The Traditional Text Later Manuscripts are Better than the Older Ones Like "B" and "Aleph"*** continues.

Dean Burgon wrote:

"Nay, it will be found, as I am bold enough to say, that in many instances a fourteenth-century copy of the Gospels may exhibit the truth of Scripture, while the fourth-century copy in all these instances proves to be the depository of a fabricated text"...

Comment by Dr D. A. Waite

This is precisely the case with B, Aleph, and the some 43 other Greek manuscripts that follow them. They were depraved texts which had been doctored by heretics and others who were false in their doctrines.

See statement above He [Burgon] declared that *"In the balances of these seven Tests of Truth the speculations of the Westcott and Hort school* [including idolisers of Jerome's Vulgate like PPPP]*, which have bewitched millions are 'Tekel,' weighed in the balances and found wanting"* [*Which Bible?* 5th Edition] p 92.

In sum, Jerome's Vulgate is a fabricated Latin text from fabricated Greek texts such as Aleph and B that were all interred in the 4th century except in Catholic dominated areas and never saw the light of day in the non-Catholic world until resuscitated in the 19th century for the 1881 RV.

The contrasting continuance of the Received *Text* shows that it is the Bible believers' text down through the centuries irrespective of the age of *extant* Received Text *manuscripts*.

"Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it" Jeremiah 1:12.

And yes the Catholic Church did give the Bible to the world -- the founder of Protestantism the arch-heretic Martin Luther admitted it in his Commentary on John - discussing the six-teenth chapter of that Gospel - Luther admitted, "We are obliged to yield many things to the Papists--that with them is the Word of God, which we received from them; otherwise we should have known nothing at all about it." [Source: Luther's Commentary on St. John)

One brief quotation given in isolation without substance even from as prominent an individual as Martin Luther does not prove that **the Catholic Church did give the Bible to the world**.

See again See **Appendix 5 The Manuscript Dichotomy, Bro. Al Cuppett's Vision Vindicated** and **The Manuscript Dichotomy – Two Lines of Bibles**, **Figure 1 Manuscript Dichotomy in Outline** and **Figure 2 Manuscript Dichotomy in Detail** and the diagram above ***THE TWO PARALLEL STREAMS OF BIBLES*** for the historical record of the true text of scripture that God set forth ***"unto all nations under the whole heaven"*** Deuteronomy 4:19 versus the counter-feit text based mainly on ***"two false witnesses"*** Matthew 26:60 that the pope and the devil used to ***"frustrate the grace of God...in vain"*** Galatians 2:21.

As indicated above, the zombified Catholic text persisted only in papal dominated areas.

PPPP has lied again in his dogma. He has yet again ignored evidence. God's enemies always do. ***"Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him"*** Judges 11:28.

Note now these extracts from **First Exchange, This Writer's Response**.

Re: Rome and the Bible, here is Wilkinson again. See kjv.benabraham.com/html/chapter-2.html.

To Christians preserving apostolic Christianity, the world owes the Bible. It is not true, as the Roman Church claims, that she gave the Bible to the world. What she gave was an impure text, a text with thousands of verses so changed as to make way for her unscriptural doctrines **[e.g. cutting out the Doxology from Matthew 6:13 to support the papal throne, see below - AJO'R]**. While upon those who possessed the veritable Word of God, she poured out through long centuries her stream of cruel persecution. Or, in the words of another writer:.

"The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. Hundreds of years before the Reformation, they possessed the Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution...Here for a thousand years, witnesses for the truth maintained the ancient faith... In a most wonderful manner it (the Word of Truth) was preserved uncorrupted through all the ages of darkness."

Among their many resources for their work, the King James translators had pure Waldensian Bibles, Wilkinson again, kjv.benabraham.com/html/chapter-2.html.

The Reformers held that the Waldensian Church was formed about 120 A.D., from which date on, they passed down from father to son the teachings they received from the apostles. (39) The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D. (40)...

Waldensian influence, both from the Waldensian Bibles and from Waldensian relationships, entered into the King James translation of 1611. Referring to the King James translators, one author speaks thus of a Waldensian Bible they used:

"It is known that among modern versions they consulted was an Italian, and though no name is mentioned, there cannot be room for doubt that it was the elegant translation made with great ability from the original Scriptures by Giovanni Diodati, which had only recently (1607) appeared at Geneva." (51)

It is therefore evident that the translators of 1611 had before them four Bibles which had come under Waldensian influence: the Diodati in Italian, the Olivetan in French, the Lutheran in German, and the Genevan in English. We have every reason to believe that they had access to at least six Waldensian Bibles written in the old Waldensian vernacular.

It was through these pure vernacular Bibles that the scriptures were preserved, as well as by means of Greek mss. sources that, despite differences between them and incompleteness, overwhelmingly support AV1611 readings against Vatican departures supported by Carson, pp et al. See Gail Riplinger's *In Awe of Thy Word* [pp 959, 962-968, 971-972, 976-977, 982-983].

Pp would do well to read *Did The Catholic Church Give Us The Bible?* by David Daniels, Chick Publications, for an informative summary. pp has also accused the Lord Jesus Christ of lying, Matthew 24:35, Mark 13:31, Luke 21:33 [***"Heaven and earth shall pass away, but my words shall not pass away"***].

PPPP has refused to address all of the above material but instead has alluded to, as indicated, an isolated, unsubstantiated quote from Martin Luther that in any case has no application beyond the 16th century. It was after the close of the 16th century that the scriptures as the 1611 Holy Bible went ***"into all the world"*** Mark 16:15 from England to the American Colonies to India and the Far East through the ministries of Eliot, Wesley, Whitefield, Edwards, Asbury, Carey, Finney and Judson so PPPP's appeal to Luther is irrelevant. See *Did The Catholic Church Give Us The Bible?* pp 106-108.

See **Table A5-1 The AV1611 versus Jerome's A.D. 405 Latin Vulgate, 1582 JR Jesuit-Rheims NTs** for examples of Rome's impure text, a text with thousands of verses so changed as to make way for her unscriptural doctrines. See these examples with explanatory notes from www.timefortruth.co.uk/why-av-only/ *AV1611 vs Rome's Post-1611 Attack – The Holy Bible versus The Unholy Church!* p 3. No format changes have been made except font size.

Consider these examples of Rome's *"impure text,"* from the beginning, middle and end of the New Testament - found in the RV, JB, NWT, NIV.

Corrupted Texts

Matthew 1:25, ***"firstborn"*** omitted to make Mary a perpetual virgin.

Matthew 5:44, ***"bless them that curse you"*** omitted to allow for Papal anathemas, i.e. anyone who disobeys the pope effectively 'curses' him.

Matthew 6:13, [See **Table A5-1**] the doxology removed to strengthen the pope's pretence to global temporal power.

Matthew 16:3, 23:14, the Lord's rebukes to religious hypocrites deleted.

Acts 8:37, 9:5, 6, explicit readings on individual salvation deleted. These deletions enable Rome to say, as Halley shows, that obedience to the Pope is necessary for salvation. Rome's influence during the Dark Ages was such that these readings are missing from most extant Greek manuscripts. But the Waldenses preserved them, as does the AV1611.

Colossians 1:14, [See **Table A5-1**] ***"through his blood"*** omitted to equate redemption with priestly absolution. This is a prime example of unbridled papal power.

James 5:16, [See **Table A5-1**] ***"faults"*** changed to *"sins"* to encourage the abomination of the Confessional – even the 'conservative' NKJV has *"trespasses."* Yet, while exhibiting serious omissions/alterations, Catholic bibles contain the Apocrypha. 2 Maccabees 12:43-46[1] justifies purgatory.

PPPP's appeal to Luther has shown of course that he has neither the wit nor the stomach to face the above historical material.

See this extract from **Second Exchange, April 27th 2014, This Writer's Response**.

pp also fails to understand that a late manuscript can and does embody an early text. He also fails to understand that the Book that went out into the world as ***"the scripture of truth"*** Daniel 10:21 in well over a billion copies clearly shows God at work compared to the main Catholic sources Aleph and B, of which Dean Burgon states *"Dr. Hort contends that [the Truth of Scripture] more than half lay perdu on a forgotten shelf in the Vatican Library; - Dr. Tischendorf, that it had been deposited in a waste-paper basket in the convent of S. Catherine at the foot of Mount Sinai, - from which he rescued it on the 4th February 1859: - neither, we venture to think, a very likely circumstance. We incline to believe that the Author of Scripture hath not by any means shown Himself so unmindful of the safety of the Deposit, as those distinguished gentlemen imagine.*"

[*The Revision Revised* p 343 www.gutenberg.org/ebooks/36722?msg=welcome_stranger#toc9]

pp's contention about scripture is the same as Hort's and Tischendorf's, whatever pp may profess to the contrary.

It should be noted first that Luther did not use Jerome's Vulgate or any of its underlying Greek sources for his German New Testament.

See this extract from www.greatsite.com/timeline-english-bible-history/martin-luther.html.

Martin Luther's German Bible

Martin Luther was the first person to translate and publish the Bible in the commonly-spoken dialect of the German people. He used the recent 1516 critical Greek edition* of Erasmus, a text which was later called *textus receptus*. The Luther German New Testament translation was first published in September of 1522. The translation of the Old Testament followed, yielding an entire German language Bible in 1534.

Luther is also know to have befriended William Tyndale, and given him safe haven and assistance in using the same 1516 Erasmus Greek-Latin Parallel New Testament that had been the source text for his German New Testament of 1522, as the trustworthy source text for Tyndale's English New Testament of 1525-26.

*Another source en.wikipedia.org/wiki/Luther_Bible#Luther.27s_New_Testament_translation refers to Erasmus' 2nd Edition of 1519. The point is that Luther did not use Catholic sources for his New Testament.

Gail Riplinger notes in *In Awe of Thy Word* pp 976-978 her emphases *The Bavarian German dialect book of Matthew from the 600s is still extant today. The Lord's prayer is extant from A.D. 802 in Frisian, the land of Erasmus. Because the Old Frisian Bible of the 1000s came from the precise area where Erasmus spent most of his life, no doubt he would have seen many copies of it. Also still extant are the East Franconian German Gospels of A.D. 830. Parts of a Saxon Bible, dated A.D. 850, have been found. 'Heresy' trials report German translations considered heretical (that is, non-Latin Vulgate) were circulating in 1231. Between 1300 and 1400, numerous German translations of both the Old and New Testaments were produced. Among these were the works of Matthew of Beheim in 1343 and Henry of Mügeln in 1365. The complete New Testament is extant in High German in the Augsburg Bible of 1350...*

The Codex Teplensis (Tepl Bible) of 1389 is thought to be of the Waldensian text type (KJV) and not a Latin text type (Cambridge History of the Bible, vol. 2, p. 432). This is evident because it does not invert 1 John 5:7, as the corrupt Latin does. Even Metzger admits it is non-Vulgate in Acts and the epistles (Metzger, Bruce, The Early Versions of the New Testament, Oxford: Clarendon Press, 1977, p. 304)...

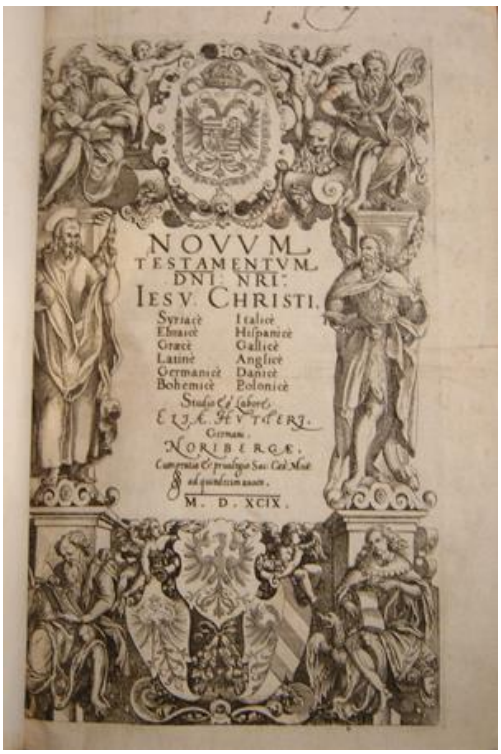
The Mentel Bible [1466] *was followed by thirteen High German Bibles* ***before Luther's*** *September testament. It is an error to pretend Luther gave the Bible to the German people (Pelikan, Jarosla, The Reformation of the Bible The Bible of the Reformation, New Haven, Conn.: Yale University Press, 1966, p. 131)...*

It is also an error and in PPPP's case, a blatant lie to pretend that Catholics gave the Bible to the German people or to any other people. God did. ***"The Lord gave the word: great was the company of those that published it"*** Psalm 68:11.

As Gail Riplinger indicates, Rome considered the 13th century God-given German Bibles to be ***heretical (that is, non-Latin Vulgate)*** this writer's emphases. The same was true for all such German scriptures up and including Luther's Bible and later the Bibles of the 1599 Nuremberg Polyglot and the1611 Holy Bible. See www.thecounciloftrent.com/ch4.htm *Concerning the Canonical Scriptures First Decree Celebrated on the eighth day of the month of April, in the year 1546.*

But if any one receive not, as sacred and canonical, the said books entire with all their parts [the 27 Books of the New Testament], as they have been used to be read in the Catholic Church, ***and as they are contained in the old Latin vulgate edition****; and knowingly and deliberately contemn the traditions aforesaid;* ***let him be anathema***.

Dr Ruckman lists the *non-Catholic* Bibles that came from Luther's *non-Catholic* Bible matching Erasmus' *non-Catholic* Greek New in open defiance of Rome and the Council of Trent. These were vernacular *non-Vulgate* New Testaments published in Holland, 1523, Denmark, 1524, Iceland, 1540, Hungary, 1541, Finland, 1548, Poland, 1551, Croatia, 1562-1563, Yugoslavia, 1584. See *The History of The New Testament Church Volume 1* p 360 and *Biblical Scholarship* pp 48-49.


NOVVM
TESTAMENTVM
DNI. NRI.
IESV CHRISTI.
Syriacè Italicè
Ebraicè Hispanicè
Græcè Gallicè
Latinè Anglicè
Germanicè Danicè
Bohemicè Polonicè
Studio & Labore
ELIÆ HVTTERI
Germani.
NORIBERGÆ.
M. D. XCIX.

The Nuremberg Polyglot of 1599 contains the New Testament in 12 languages**,** Hebrew, Greek, Latin, Syriac, German, Bohemian, Italian, Spanish, Galic i.e. French, English, Danish, Polish greatsite.com/ancient-rare-bibles-books/bibles/PO1599/, www.bibles-online.net/hutter/.

These New Testaments are *non-Catholic* and *non-Vulgate* as Gail Riplinger explains, her emphases. See *In Awe of Thy Word* pp 1048-1049.

God has graciously given this author one of the scarce remaining original editions of the twelve language polyglot Bible printed at Nuremberg, Germany in A.D. 1599. It contains the Gospels in Greek, Hebrew, Syriac, Latin, French, Italian, Spanish, English, German, Danish, Bohemian, and Polish. Its previous owner was A. Gifford D.D., co-founder of the British Museum. Its price tag was well worth the secrets it revealed. It demonstrates the perfect agreement of the English King James Bible with all pure Bibles from other languages. It is perhaps the most important polyglot Bible in print because it was printed twelve years ***before the KJV*** *and five years before the KJV's translation work began. Its editor, Elias Hutter, was an unsurpassed linguist* [i.e. superior to Jerome] *who "founded a school of languages at Nuremberg...a thing at that time without precedent in any school or University" (The New Schaff-Herzog, vol. V, p. 422). As a Reformer he followed the vernacular editions which were* ***not*** *from the Catholic lineage. Therefore, Anglo-Catholic historians have a distaste for his text. Europe's monarchs recognized his text as the authoritative and beloved Bible of the Christian people. In 1579 he was asked to teach Hebrew to the elector Augustus of Saxony. In 1600 Charles IX of Sweden asked him to produce a Swedish Bible. (The entire 1,100 pages of the A.D. 1599 Nuremberg Polyglott, which includes the Gospels of Matthew through John, Vol. 1, are available on a CD-ROM from A.V. Publications. Rare Bibles are available from Baptist Missions to England, P.O. Box 602, DeWitt, Arkansas 72042 and Humber Books, Rozel House, 4 St. Mary's Lane, Barton-on-Humber, DN18, 5EX, South Humberside, England.)...*

Note the following with respect to the *worldwide* dissemination of the 1611 Holy Bible *post-Luther*. See www.timefortruth.co.uk/why-av-only/ *The KJB Story 1611-2011 Abridged* pp 17-18. No format changes have been made except for font size.

Dr Peter S. Ruckman of Pensacola Bible Institute has summed up what happened in history[2], his emphases.

"To fulfill Acts 1:8 [for the Lord's witnesses to go to ***"the uttermost part of the earth"***]*...All the Lord needed was a Bible in line with what He had already written and preserved; since He had already decreed (in 1000 BC) that there had to be present "the word of a King" Ecclesiastes 8:4 before there could be any spiritual "power" in that word (Romans 13:1-4), and since His king was a JEW (John 18:34)...God needed a king with a Jewish name; He got one...this time it was JAMES. James is the English word for JACOB"…*

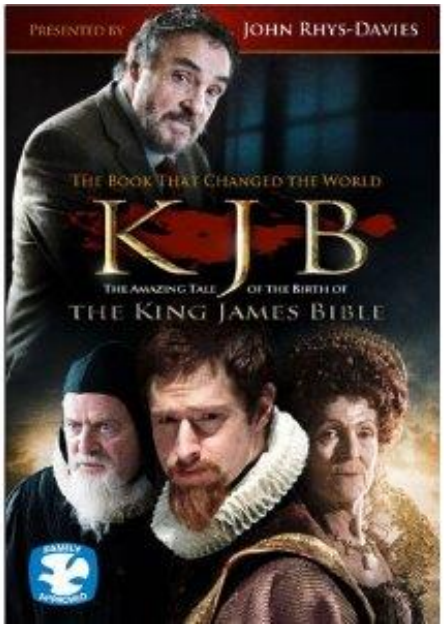
"After 1588, "Britannica ruled the waves," and…with ***absolute time*** *determined by* ***England*** *(Greenwich Observatory), with* ***absolute location*** *on the earth's surface located from Greenwich, England (longitude)…by 1850 the sun "never set on the British Empire.""*

Britain was a seafaring nation and wherever Britain's seafarers went, British missionaries went with the 1611 Holy Bible and to ***"the regions beyond"*** 2 Corinthians 10:16, as Dr Ruckman explains, his emphases.

"The eighteenth and nineteenth centuries sport the greatest host of Bible-believing witnesses the world has ever seen…These battle-scarred storm troopers crossed mountains, prairies, deserts, lands and seas and cast themselves into martyrs' graves…They counted their life-styles in terms of the chains they loosed, the souls they liberated, the hungry they fed, and the heathen they transformed. They lived and felt Jesus Christ in every fiber of their being… They believed one Book and they preached and memorized ***that Book****, taught* ***that Book****, and lived and died by* ***that Book****…"*

So with the English Protestant Bible spreading throughout the British Empire and therefore the world, it is no wonder that today, the DVD that has been released in observance of the 400th anniversary of the King James Bible has a simple but compelling title.

The Book That Changed The World – on DVD



The Book That Changed The World – on DVD

King James 1st of England[3]

You can get it from Amazon:

www.amazon.co.uk/KJB-Book-That-Changed-World/dp/B004BLTAT6

The Product Description states that *"The greatest translation of Holy Scripture emerged into a world and culture that would never be quite the same again."*

Concerning the worldwide effect of the 1611 Holy Bible far above any contemporaneous Catholic version influence see this extract from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Reply to DiVietro's attack on Gail Riplinger – Flotsam Flush* pp 667-670. No format changes have been made.

BBC commentator Melvyn Bragg in his recent book *The Book of Books, The Radical Impact of the King James Bible 1611-2011*, see ***Quote 26***, states on p 280 that in the middle of the 19th century, the British and Foreign Bible Society sought to provide translations of the 1611 Holy Bible in all the languages of the then British Empire. Robert Montgomery Martin 1803-1868 on p 16 of his book *Colonial Policy of the British Empire* gives an overview of the languages spoken in the then British Empire as follows. See:

ba-bel.hathitrust.org/cgi/pt?id=umn.31951002321342v;page=root;view=image;size=100;seq=24;num=16. [Ensure that ba-bel is not hyphenated if copying and pasting this link into a browser]

remaining 100,000,000 being of various hues, from the light olive of the Northern Hindoo, to the deep sable of the Guinea negro, and New Holland savage [1].

The languages spoken are numerous among our subjects in Asia. The Bengali is spoken by about 25,000,000; the Hindoostani by about 30,000,000; the Mahratti, by about 10,000,000; the Tamul, by 5,000,000; the Teloogoo, by 8,000,000; the Carnatica, by 5,000,000; the Ooria, by 4,000,000, and the Singalese, by 1,000,000. Various other languages and dialects, including the Burmese or Assamese, Arab, Turkish, Armenian, Affghan, &c. are used in different places. The Persian is the general official and learned language of nearly the whole native population of Hindostan.

The English language is spoken throughout the empire by 28,000,000 of its subjects; and French, Italian, Dutch, Greek, Spanish, and Portuguese, together with various other languages and dialects, are used by about 2,000,000 inhabitants.

It ought to be the object of a patriotic statesman to diffuse widely, but gradually and with caution, a knowledge of the mother tongue; for, although in an incipient government the very diversity of language may be made use of as a subsidiary aid to an arbitrary sway, yet, as freedom extends, other far juster and more comprehensive expedients must be adopted in our colonial policy, and a similarity of language will

[1] The chart prefixed to this work, classifies the white and dark races, as nearly as our imperfect statistics will admit.

Figure 17 ***Colonial Policy of the British Empire, Languages of the British Empire***

Martin lists a total of 20 foreign languages and indicates that other languages were spoken as well. It appears that all 20 languages would have fallen under the British and Foreign Bible Society's undertaking from Bragg's statement on p 283 of his book that William Carey had translated the scriptures, i.e. the King James Bible in the context of Bragg's book, into Bengali. Bragg reveals that Carey's achievement prompted further translations of the King James Bible into 15 more languages, including Sanskrit, Hindustani, Person, Maratha, Guajarati, Oriya. Note that though with different spelling in some cases, Martin explicitly mentions the Bengali, Hindustani, Person, Maratha and Oriya languages.

At a minimum, therefore, the translations of the King James Bible during the 19th century numbered 16 in India alone...

A further essay www.biblesociety.org.uk/uploads/our_history.pdf [site no longer available] *Bible Society History timeline* p 3 notes that during WW1 that *"Despite all the hazards associated with travelling and delays in communication during the war, thirty-four new languages were added to Bible Society's Bible translation lists, an average of one for every seven weeks of the war."*

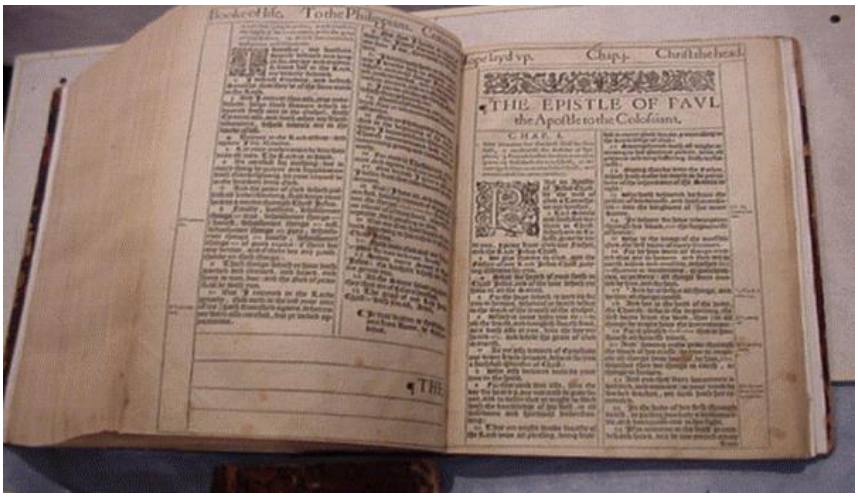
The end pages of ***Quote(s) 185*** with respect to the Pocket Testament League show that the 1611 Holy Bible was the scripture in use at the time. Translations into the *"thirty-four new languages...added to Bible Society's Bible translation lists"* would have been from the King James Bible. In addition to the Indian translations that Melvyn Bragg mentions explicitly, that gives a very incomplete list of 50 languages, nevertheless, under the auspices of the British and Foreign Bible Society by the end of WW1 for translations from the King James Bible.

Note also from ***Quote 193*** the statement in Dr Gutjahr's book that The American Bible Society had issued dozens of foreign language translations from the King James Bible before Adoniram Judson approached the society with his translation in 1834...

Note now the item on the next page, to which Dr Mrs Riplinger has drawn this author's attention, this author's emphases...

It should also be noted that...Dr Mrs Riplinger lists translations from the King James Bible on pp 1116-1120 of *Hazardous Materials* from *The Bible of Every Land: A History of the Sacred Scriptures in Every Language and Dialect*. See ***Quote(s) 195***. Dr Mrs Riplinger lists 22 versions and notes that the list is not exhaustive. Of these versions, 12 either used the King James Bible as their *dominant* authority or were *first* translated from the King James and then *changed* by means of 'the Hebrew and the Greek' so-called...

The British Museum – BBC, A History of the World, The King James Bible (Authorised)
See www.bbc.co.uk/ahistoryoftheworld/objects/Xa39L5L_Q-Cjpp5cR7RA-w



The Authorized 1611 King James Holy Bible
www.learnthebible.org/king_james_bible.htm

The King James Bible translation was begun in 1604, at the request of King James 1, and translated from the original languages of Hebrew, Latin and Greek, by 47 of the best biblical scholars of the day: it was completed in 1611. This translation eclipsed all previous versions, and became the Bible read by all English-speaking nations. It is so important to the history of the world, because it was the means by which God's word was read and absorbed, for the benefit of all who read it. Also, the language is so beautiful, so as to rival any other prose or poetry. It is the version still read by many believers today, all of whom would attest to its power and comfort in their lives, and to the fact that it is the standard by which they live their lives, teaching them as it does about the birth, death and resurrection of Jesus Christ. Later versions, ***that were translated from the King James version into thousands of languages across the world****, are read daily by millions of people. It is so precious to them that it is the one object they would save in case of fire or flood. It has shaped many of the laws and constitutions of the Western world and deserves its place among the "objects."*

Figure 18 ***BBC, A History of the World, The King James Bible (Authorised)***
N.B. The BBC image of the 1611 Holy Bible has not been used for copyright reasons

The site realtruth.org/articles/111114-006.html has these explicit statements about the number of copies of the 1611 Holy Bible that have been published and the number of languages into which the 1611 Holy Bible has been translated wholly or in part.

One particular translation, however, has withstood the test of time — the King James (or Authorized) Version (KJV). Surveys reveal that one third of all Bible versions across the world are King James. In all, more than six billion copies have been published — just over one billion in the United States alone...

As years passed, the KJV became more popular. Exploration led colonizing English-speaking countries to expose other nations to the scriptures.

"Refugees from England, fleeing religious persecution in the seventeenth century, brought copies with them," author Alister McGrath wrote. "It would be their encouragement on the long and dangerous voyage to the Americas, and their guide as they settled in the New World. Prisoners in English jails found solace in reciting biblical verses they had learned by heart, in the words chosen by the translators assembled by King James. The King James Bible became part of the everyday world of generations of English-speaking peoples, spread across the world. It can be argued that, until the end of the First World War, the King James Bible was seen, not

simply as the most important English translation of the Bible, but as one of the finest literary works in the English language."

Not only is the King James Version regarded as the most accurate translation from the original Hebrew, Greek and Aramaic texts, it also helped propel the British Empire and the English language to global dominance.

"...the triumph of the King James Bible was not limited to Great Britain...The expansion of British economic and military influence in the later eighteenth and nineteenth centuries was preceded and accompanied by missionary work, based on the King James Bible."

By the early 1700s and 1800s, nearly every household in America and Great Britain possessed one. British naval explorers, including those who worked for the East India Company, took it with them on voyages to Africa, Australia and New Zealand and introduced it to the natives. The 16th president of the United States, Abraham Lincoln, used it to learn to read. It influenced him so much that author A. E. Elmore determined in *Lincoln's Gettysburg Address: Echoes of the Bible and Book of Common Prayer* that all but three words of his 10-sentence, 272-word message could be traced in some form to the KJV.

Yet the *King James Bible* did more for society than simply spread God's Word — it shaped all English-speaking peoples and those who learned English from it, providing individuals from *all* walks of life a way to understand the world around them. It defied race, class and religion as never before. Today, it is estimated that the KJV has been translated from English into 2,454 of the world's 6,500 languages.

PPPP's comment about **the Catholic Church did give the Bible to the world** **Second Exchange, April 26th 2014** is as much a blatant lie as a pathethic joke.

A comparison of the *effects* on nations of the 1611 Holy Bible and Jerome's Vulgate or its counterparts in other languages follows from an earlier study that this writer carried out.

***"The Good Shepherd"* John 10:11 vs. *"the Idol Shepherd"* Zechariah 11:17**

I quote from a book entitled *Out Of The Labyrinth*, ISBN 0-937958-13-1, first published 1947, p 191, by L.H. Lehmann, a former Catholic priest of many years standing and for several years a negotiator in legal matters at the Vatican before he became a New Testament Christian.

He compares social and educational outcomes for each of the two American continents. Lehmann has no nationalist axe to grind, although he was born in Dublin and refers simply to *"Two Continents, One Bible!"* Nationalistically, therefore, he is neutral.

But the Bible, of course, accompanied the British colonisation of the northern American continent. That Book, the 1611 Authorised King James Holy Bible was, naturally, absent from the Spanish Catholic colonisation (conquest) of the southern American continent.

Lehmann writes:

"The two American Continents were discovered and colonised at about the same time. Any difference of opportunity or of resources that may have existed between them was in favor of the southern Continent. However, the northern land prospered greatly from the very beginning in all those things that make life worthwhile. The southern countries grovelled for four centuries, and still grovel, in almost universal destitution, illiteracy and illegitimacy. WHY? The answer is clear. The countries above the Rio Grande were given the Bible and the Protestant faith of the Pilgrim Fathers. Those to the south were given the sword of the Spaniard and the idols of the priests of Rome...

"North American Continent, including Canada: Illiteracy 6%, Illegitimacy 2.4% [in the 1940s]

"South American Continent, including Mexico: Illiteracy 60-80%, Illegitimacy 25-50% [in the 1940s]

"The percentages shown for the countries north of the Rio Grande would be even lower were it not for Roman Catholic Quebec in Canada, and the foreign-born Romanists in the United States. The figures for the Latin American countries are, on the whole, approximate, due to the fact that some of the more backward nations down there do not keep careful records of vital statistics. However, the percentages given are those of the most conservative estimates from authoritative sources."

"Wherefore by their fruits ye shall know them" Matthew 7:20.

Note that The site realtruth.org/articles/111114-006.html wrongly charges the 1611 Holy Bible with error in Acts 12:4, 1 John 5:7-8 and in using the term ***"Holy Ghost."*** For summary answers to those falsehoods see www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl, Your Fiendly* Neighbourhood Bible Correctors – *Not a Misspelling!* pp 12-13, 30-32, 73-74

The testimony of Biblical history about the 1611 Holy Bible, even from secular sources shows that PPPP has lied with his stale crumb of pathetic dogma based on one isolated quotation from Martin Luther that **the Catholic Church did give the Bible to the world**.

As the Lord through Moses said of PPPP and all of his pathetic papist crowd ***"...behold, ye have sinned against the LORD: and be sure your sin will find you out"*** Numbers 32:23.

What, however, of PPPP's comment that **-- the founder of Protestantism the arch-heretic Martin Luther admitted it in his Commentary on John - discussing the sixteenth chapter of that Gospel - Luther admitted, "We are obliged to yield many things to the Papists--that with them is the Word of God, which we received from them; otherwise we should have known nothing at all about it." [Source: Luther's Commentary on St. John)**?

The following article *Luther: The Infallible Church Declared the Contents of Scripture?* by James Swan puts Luther's statement in context and shows that PPPP has lied again.

See beggarsallreformation.blogspot.co.uk/2006/11/luther-infallible-church-declared.html. No format changes have been made.

"We are obliged to yield many things to the Papists--that with them is the Word of God, which we received from them; otherwise we should have known nothing at all about it." - Martin Luther

That's a fairly incredible quote from Luther, isn't it? Roman Catholics frequently use it when discussing the Canon of Scripture:

"In his Commentary on John, discussing the sixteenth chapter of that Gospel, Luther admitted, "We are obliged to yield many things to the Papists - that with them is the Word of God, which we received from them; otherwise we should have known nothing at all about it." [**Source**: Brian Harrison, **Logic and Protestantism's Shaky Foundations** (This Rock Volume 3, Number 12 December 1992)]

"Martin Luther makes a pertinent observation in the sixteenth chapter of his Commentary on St. John "We are obliged to yield many things to the papists [Catholics] — that they possess the Word of God which we received from them, otherwise we should have known nothing at all about it." [**Source**: Jason Evert, **How to Defend the Deuterocanonicals** (This Rock Volume 11, Number 9, September 2000)].

These are but two examples from **This Rock Magazine**- an actual Roman Catholic publication. If one were to do a quick Internet search for this quote, one finds the quote used often and vigorously. See for example, **this search** [Google]. The on-line defenders of Rome seem to love this quote…as if it actually proves a point.

In the above articles from **This Rock Magazine**, the quote is supposed to prove that Luther believed the Roman Catholic Church determined the canon of Sacred Scripture. Luther is portrayed to be saying the Papacy gave us the Bible. The papacy (maybe even by infallible pronouncement) determined the canon of Scripture for Luther. Brian Harrison thinks the quote is an example of Luther at times coming "…close to recognizing that sola scriptura was false, insofar as he was relying, to some extent, on the despised "Papists" and not only on the Bible." See, Luther said it himself: the Papists gave us the Bible, without them doing so, we would have never known what Scripture is.

How To Respond:

1. Locate a Reference or Citation: Commentary or Sermon?

First, thank the Roman Catholic using this quote for providing a reference [This writer will pass on that]. Normally, the citation given will simply be "**Luther's commentary on John 16**." Now this is not totally correct - the citation is from Luther's **Sermons** on John 16 [LW 24], not a **commentary**. Luther preached on John 14-16 after March 14, 1537, finishing in either June or July of 1537. The sermons were taken down and edited by Caspar Cruciger. Luther actually credits Cruciger for writing the book. In other words, Luther didn't sit down and write an exegetical commentary on John. Rather, this quote was the result of preaching, and someone else writing it down the way he heard it.

2. Locate a Translation: Do Catholics Actually Read Luther?

The question that I always consider when reading Roman Catholics quote Luther, is if they've actually *read Luther*. This quote serves as a great opportunity to find out. The quote as typically cited [as by PPPP], "We are obliged to yield many things to the Papists - that with them is the Word of God, which we received from them; otherwise we should have known nothing at all about it" is **not** the translation from the standard English 55 volume version of **Luther's Works** [Saint Louis: Concordia Publishing House]. Nor is it from the earlier small English set of Luther's Works (known as the Philadelphia or Holman edition of the Works of Martin Luther), because that set doesn't contain Luther's Sermons on John 16. So where did the Roman Catholic

citing this quote get it from? My guess is they can't tell you, because they haven't actually read Luther's Sermons on John 16. They have this quote which they've read somewhere, and thought it made their point. It's probably the result of cut-and-paste, not research.

3. Put the Quote in a Context: What Does Luther Really Mean?

In expounding on John 16, Luther discusses how those who call themselves the "True Church" actually became corrupt and began persecuting true believers - just as the Jewish leadership did to the Old Testament prophets (like Jeremiah). Luther says,

"Today the pope and his crowd cry out against us that they are the church, since they have received Baptism, the Sacrament, and Holy Writ from the apostles and are their successors. They say: "Where else should God's people be than where His name is praised, and where the successors and heirs of His apostles are to be found? Surely the Turks, the Tartars, and the heathen cannot be His people. Therefore we must be His people; otherwise it will be altogether impossible to find a people of God on earth. Consequently, he who rebels against us resists the Christian Church and Christ Himself." [LW 24:303].

But Luther insists they who make this claim are just like the Old Testament Jewish leadership. They claimed to be God's people (and at one time they were), but because of sin and corruption, they actually persecuted God's true people. They did not heed the words of the prophets. Luther notes that the plight of the true Christian in such a circumstance is exceedingly difficult. He says,

"This will surely offend and repel anyone who is not armed with different weapons and different strength, who listens only to such opinions of the most eminent and influential people on earth. "You are a heretic and an apostle of the devil," "You are preaching against God's people and the church, yes, against God Himself." For it is exceedingly difficult to deprive them of this argument and to talk them out of it." [LW 24:304].

Then, comes the citation in question:

"Yes, we ourselves find it difficult to refute it, especially **since we concede — as we must** — that so much of what they say is true: that **the papacy has God's Word** and the office of the apostles, and that **we have received Holy Scripture**, Baptism, the Sacrament, and the pulpit **from them**. **What would we know of these if it were not for them?** Therefore faith, the Christian Church, Christ, and the Holy Spirit must also be found among them. What business have I, then, to preach against them as a pupil preaching against his teachers? Then there come rushing into my heart thoughts like these: "Now I see that I am in error. Oh, if only I had never started this and had never preached a word! For who dares oppose the church, of which we confess in the Creed: I believe in a holy Christian Church, etc.? Now I find this church in the papacy too. It follows, therefore, that if I condemn this church, I am excommunicated, rejected, and damned by God and all the saints." [LW 24:304].

Is Luther conceding an infallible church gave us the canon? Absolutely not. Is Luther saying an infallible extra-biblical tradition produced the Canon? Absolutely Not. Luther is simply saying that he learned about the Scriptures, Baptism, and the Pulpit, etc. from the Church of his day, in the same way the Prophets were born into a society in which the religious structure of their day was functioning, and gave the Old Testament people a religious context to live in. The visible church indeed promulgated the Scriptures and Christian doctrine. Who can deny this? But simply because they did so, does not mean the visible church in Rome infallibly declared the canon of Scripture.

Luther held that the Church was God's hand maid and servant. It does not create God's Word, God's Word creates the Church. As the servant of the Word, it gives the Word to the body of Christ, His people. Indeed, who would know God's Word if it were not for the Church continually upholding it and pointing God's people to it in each generation? One should be able to sense the thrust of Luther's argument: when the visible Church goes bad, going against it is an

awesome and fearful undertaking. The Church is God's handmaid. It is to protect and promulgate the Word- but what happens when the servant disobeys the Master? Who can condemn the handmaid and not be fearful?

The quote as cited by Roman Catholics has nothing to do with an infallible Church declaring the contents of Scripture. The quote isn't discussing canonicity. The quote isn't discussing if Rome gave us an infallible list of biblical books. Rather, the quote is part of an argument based on Old Testament Israel persecuting God's true people, and the Roman Catholic Church persecuting the Reformers. This is made clear as Luther continues. Old Testament Judaism had God's law. [D]oes this mean they were the ones who infallibly declared what that law was?

"But what is now our defense? And what is the ground on which we can hold our own against such offense and continue to defy those people? It is nothing else than the masterly statement St. Paul employs in Rom. 9:7: "Not all are children of Abraham because they are his descendants." Not all who bear the name are Israelites; or, as the saying goes: "Not all who carry long knives are cooks." Thus not all who lay claim to the title "church" are the church. There is often a great difference between the name and the reality. The name is general. All are called God's people, children of Abraham, Christ's disciples and members; but this does not mean that they all are what the name signifies. For the name "church" includes many scoundrels and rascals who refused to obey God's Word and acted contrary to it. Yet they were called heirs and successors of the holy patriarchs, priests, and prophets. To be sure, they had God's Law and promise, the temple, and the priesthood. In fact, they should have been God's people; but they practiced idolatry so freely under the cloak of the name "church" that God was forced to say: "This shall no longer be My temple and priesthood. My people shall no longer be My people. But to those who are not My people it shall be said: 'You are sons of the living God' "(Hos. 1:10; 2:23)." [LW 24:304].

Luther realizes that even within the corrupt papacy, the true church exists:

"Thus we are also compelled to say: "I believe and am sure that the Christian Church has remained even in the papacy. On the other hand, I know that most of the papists are not the Christian Church, even though they give everyone the impression that they are. Today our popes, cardinals, and bishops are not God's apostles and bishops; they are the devil's. And their people are not God's people; they are the devil's. And yet some of the papists are true Christians, even though they, too, have been led astray, as Christ foretold in Matt. 24:24. But by the grace of God and with His help they have been preserved in a wonderful manner." [LW 24:305].

"In the meantime we adhere to the distinction made here by Christ and do not regard as Christendom those who do not hold truly and absolutely to what Christ taught, gave, and ordained, no matter how great, holy, and learned they may be. We tell them that they are the devil's church. On the other hand, we want to acknowledge and honor as the true bride of Christ those who remain faithful to His pure Word and have no other comfort for their hearts than this Savior, whom they have received and confessed in Baptism and in whose name they have partaken of the Sacrament. These are the true church. It is not found in only one place, as, for example, under the pope; but it exists over the entire earth wherever Christians are found. Outwardly they may be scattered here and there, but they meet in the words of the Creed: "I believe in God the Father Almighty, and in Jesus Christ, our Lord, who was born, suffered, and died for us on the cross." In like manner, they pray: "Our Father who art in heaven." They share the same Spirit, Word, and Sacrament. They all lead the same holy and blessed life, each one according to his calling, whether father, mother, master, servant, etc. Thus whatever we preach, believe, and live, this they all preach, believe, and live. Physically separated and scattered here and there throughout the wide world, we are nevertheless gathered and united in Christ." [LW 24:309].

From these paragraphs, it should be obvious what Luther is driving at. It is the job of the True Church - those who believe and trust only in Christ's righteousness by faith, to call the visible church to repentance. The visible church will claim to be God speaking. The visible church

may claim to be that authority which determined the Canon. But if the visible church is in rebellion against God, it is the task of the true Christian to point her back to her master.

It is understandable therefore, as James Swan points out, that as an ex-Catholic no doubt addressing ex-Catholics, Luther would attribute initial knowledge of the scriptures to a Catholic background. However, Luther saw the visible church...in rebellion against God and his calling as the task of the true Christian to point her back to her master. This he sought to do by restoration of the true text of scripture that had existed in pre-Luther German Bibles and would later form the 1599 Nuremberg Polyglot and in turn did become the Bible for the world with the distribution of the non-Catholic King James Bible. See citations above with respect to *The KJB Story 1611-2011 Abridged*. The fact remains that when Luther brought forth his Bible in German it was *not* the Catholic text of Jerome and in turn it brought forth the ire of Rome.

See again www.thecounciloftrent.com/ch4.htm *Concerning the Canonical Scriptures First Decree Celebrated on the eighth day of the month of April, in the year 1546*.

But if any one receive not, as sacred and canonical, the said books entire with all their parts [the 27 Books of the New Testament], as they have been used to be read in the Catholic Church, ***and as they are contained in the old Latin vulgate edition****; and knowingly and deliberately contemn the traditions aforesaid;* ***let him be anathema***.

It should also be emphasised that Luther was *not* **the founder of Protestantism** in terms of Bible-believing anti-Catholicism as Wilkinson states, stating J. A. Wylie, a leading Protestant historian kjv.benabraham.com/html/chapter-3.html. That is, PPPP has lied again.

It was impossible, however, to hold back the ripening harvest. Throughout the centuries, the Waldenses and other faithful evangelicals had sown the seed. The fog was rolling away from the plains and hills of Europe. The pure Bible which long had sustained the faith of the Vaudois, was soon to be adopted by others so mighty that they would shake Europe from the Alps to the North Sea.

"The light had been spreading unobserved, and the Reformation was on the point of being anticipated. The demon Innocent III was the first to descry the streaks of day on the crest of the Alps. Horror-stricken, he started up, and began to thunder from his pandemonium against a faith which had already subjugated provinces, and was threatening to dissolve the power of Rome in the very flush of her victory over the [en.wikipedia.org/wiki/Byzantine_Empire Byzantine] empire. In order to save the one-half of Europe from perishing by heresy, it was decreed that the other half should perish by the sword." (20)

That was Rome's reaction to ***"the scripture of truth"*** Daniel 10:21 in addition to her disparate efforts to contaminate it in her favour. See **Tables A5-1**, **A5-2**, **A5-3** for examples together with explanatory notes. Rome's actions in those respects rightly prompted Luther to adopt the following stance against ***"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"*** Revelation 17:5, a stance that PPPP has not the stomach to face.

See en.wikiquote.org/wiki/Martin_Luther this writer's emphases.

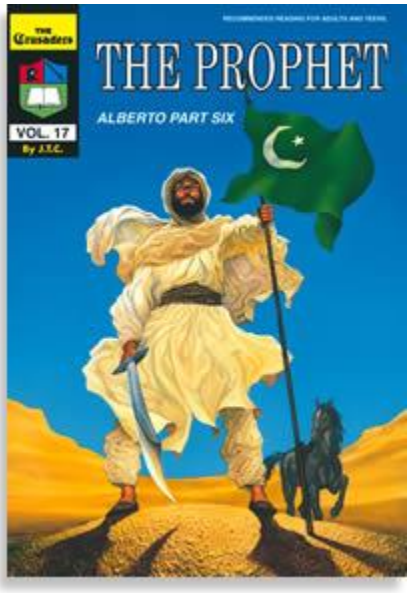
"Unless I am convinced by the testimony of the Scriptures or by clear reason (**for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves**), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, since it is neither safe nor right to go against conscience. May God help me. Amen."

"And I myself, in Rome, heard it said openly in the streets, "If there is a hell, then Rome is built on it." That is, "**After the devil himself, there is no worse folk than the pope and his followers**.""

"**The Mass is the greatest blasphemy of God**, and the highest idolatry upon earth, an abomination the like of which has never been in Christendom since the time of the Apostles."

"**I am entirely of the opinion that the papacy is the Antichrist**. But if anyone wants to add the Turk, **then the Pope is the spirit of the Antichrist, and the Turk is the flesh of the Antichrist**. They help each other in their murderous work. **The latter slaughters bodily and by the sword, the former spiritually and by doctrine**."

That is the statement for now until the Lord's Return. See www.chick.com/catalog/comics/0117.asp.



See:

www.goodreads.com/quotes/382884-the-church-of-rome-has-become-the-most-lawless.

"The Church of Rome...has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death and hell; so that not even antichrist, if he were to come, could devise any addition to its wickedness."

Martin Luther on Rome ***"plentifully declared the thing as it is"*** Job 26:3.

Also I did not lie about the Queen of England. England is run by the Parliament (not the Queen); it was with the Parliament that difficulties first arose (not the Queen). Citing kjv onlyist cult sources will not do.

PPPP has lied about Queen Victoria despite his protestations to the contrary. See again this statement from **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

First Exchange, April 26th 2014 showing that the pressure for revision of the 1611 Holy Bible did not come from Her Majesty Queen Victoria. It came from Jesuit infiltrators within the Church of England. Whereas PPPP can concoct an out-of-context quote from Luther to bolster his dogma about Rome supposedly giving the Bible to the world, he cannot produce anything to support his bald assertion about Queen Victoria or about the British Parliament.

Moreover, what follows, as will be seen, does *not* come from supposed **kjv onlyist cult sources**. PPPP has lied in that respect as well because he does not have the integrity to face up to genuine research from genuine Bible believers. See citations earlier from *Biblical Scholarship* by Dr Ruckman and *In Awe of Thy Word* by Sister Riplinger, Psalm 119:161 ***"Princes have persecuted me without a cause: but my heart standeth in awe of thy word."***

He compounds his lie about the Revisers by delving into this nation's governance. The fact remains that the RV never received royal approval and for that reason alone, Ecclesiastes 8:4 [***"Where the word of a king is, there is power: and who may say unto him, What doest thou?"***], it was a satanic counterfeit without spiritual power like all its successors to the present day. It faded away in less than 20 years and has therefore had to be repeatedly recycled under new guises to ***"by good words and fair speeches deceive the hearts of the simple"*** Romans 16:18; ASV, NASV, RSV, NRSV, NIVs, ESV etc.

See also www.bible-researcher.com/ervhistory.html *The Present Revision Movement, Origin*, Taken from Isaac H. Hall, ed., *The Revised New Testament and History of Revision*. Philadelphia: Hubbard Brothers; Atlanta: C.R. Blackall & Co.; New York: A.L. Bancroft & Co., 1881 and the following extract. That work is actually favourable to the RV but the following extract gives the lie to PPPP's double falsehood concerning Queen Victoria. It confirms what Wilkinson also

shows that the RV subversion was initiated by Bible-rejecting bishops in the Church of England not by Queen Victoria.

The present revision originated in the convocation, or general assembly of Episcopal clergymen, at Canterbury, England, on May 6th, 1870. Then and there a committee was appointed consisting of eminent Biblical scholars and certain high officials of the Church of England, "with power to revise, for public use, the authorized English versions of 1611, and to associate with them representative Biblical scholars of other Christian denominations using that version."

The background to the above summary statement about the twice-repeated refusal for the appointment of a royal commission for the RV and the papal mindset of the members of the revision committee is best explained by this fuller statement from Wilkinson from *Our Authorized Bible Vindicated* Chapter 10 kjv.benabraham.com/html/chapter-10.html. Benjamin Wilkinson was not a King James Only cultist, so-called, but a genuine researcher as his detailed work shows, unlike PPPP.

Note the prominence of Dr W. F. Moulton amongst the revisers with his preference for Jerome's Vulgate to *change* the AV1611 Text.

Revision at Last!

BY the year 1870, so powerful had become the influence of the Oxford Movement, that a theological bias in favor of Rome was affecting men in high authority. Many of the most sacred institutions of Protestant England had been assailed and some of them had been completely changed. The attack on the Thirty-nine Articles by Tract 90, and the subversions of fundamental Protestant doctrines within the Church of England had been so bold and thorough, that an attempt to substitute a version which would theologically and legally discredit our common Protestant Version would not be a surprise.

The first demands for revision were made with moderation of language. "Nor can it be too distinctly or too emphatically affirmed that the reluctance of the public could never have been overcome but for the studious moderation and apparently rigid conservatism which the advocates of revision were careful to adopt."(1) Of course, the Tractarians were conscious of the strong hostility to their ritualism and said little in public about revision in order not to multiply the strength of their enemies. The friends and devotees of the King James Bible, naturally wished that certain retouches might be given the book which would replace words counted obsolete, bring about conformity to more modern rules of spelling and grammar, and correct what they considered a few plain and clear blemishes in the Received Text, so that its bitter opponents, who made use of these minor disadvantages to discredit the whole, might be answered. Nevertheless, universal fear and distrust of revision pervaded the public mind, who recognized in it, as Archbishop Trench said, "A question affecting...profoundly the whole moral and spiritual life of the English people," and the "vast and solemn issues depending on it."(2) Moreover, the composition of the Authorized Version was recognized by scholars as the miracle of English prose, unsurpassed in clearness, precision, and vigor. The English of the King James Bible was the most perfect, if not the only, example of a lost art. It may be said truthfully that literary men as well as theologians frowned on the revision enterprise.(3)

For years there had been a determined and aggressive campaign to take extensive liberties with the Received Text; and the Romanizing Movement in the Universities of Oxford and Cambridge, both ritualistic and critical, had made it easy for hostile investigators to speak out with impunity. Lachmann had led the way by ignoring the great mass of manuscripts which favored the printed text and built his Greek New Testament, as Salmon says, of scanty material.(4) Tregelles, though English, "Was an isolated worker, and failed to gain any large number of adherents."(5) Tischendorf, who had brought to light many new manuscripts and had done considerable collating, secured more authority as an editor than he deserved, and in spite of his vacillations in successive editions, became notorious in removing from the Sacred Text several passages hallowed by the veneration of centuries.(6)

The public would not have accepted the extreme, or, as some called it, "progressive" conclusions of these three. The names of Westcott and Hort were not prominently familiar at this time although they were Cambridge professors. Nevertheless, what was known of them, was not such as to arouse distrust and apprehension. It was not until the work of revision was all over, that the world awoke to realize that Westcott and Hort had outdistanced Lachmann, Tischendorf, and Tregelles. As Salmon says, "Westcott and Hort's Greek Testament has been described as an epoch making book; and quite as correctly as the same phrase has been applied to the work done by Darwin."(7)

The first efforts to secure revision were cautiously made in 1857 by five clergymen (three of whom, Ellicott, Moberly, and Humphrey, later were members of the New Testament Revision Committee), who put out a "Revised Version of John's Gospel." Bishop Ellicott, who in the future, was to be chairman of the New Testament Revision Committee, believed that there were clear tokens of corruptions in the Authorized Version.(8) Nevertheless, Ellicott's utterances, previous to Revision, revealed how utterly unprepared was the scholarship of the day to undertake it. Bishop Coxe, Episcopal, of Western New York, quotes Ellicott as saying about this time:

"Even critical editors of the stamp of Tischendorf have apparently not acquired even a rudimentary knowledge of several of the leading versions which they conspicuously quote. Nay, more, in many instances they have positively misrepresented the very readings which they have followed, and have allowed themselves to be misled by Latin translations which, as my notes will testify, are often sadly, and even perversely, incorrect."(9)

The triumvirate which constantly worked to bring things to a head, and who later sat on the Revision Committee, were Ellicott, Lightfoot, and Moulton. They found it difficult to get the project on foot. Twice they had appealed to the Government in hopes that, as in the case of the King James in 1611, the King would appoint a royal commission. They were refused.(10) [i.e. much to PPPP's evident chagrin *Britain's Government loyal to the Crown rightly refused to support the RV subversion*]

There was sufficient aggression in the Southern Convocation, which represented the Southern half of the Church of England, to vote Revision. But they lacked a leader. There was no outstanding name which would suffice in the public eye as a guarantee against the dangers possible. This difficulty, however, was at last overcome when Bishop Ellicott won over "that most versatile and picturesque personality in the English Church, Samuel Wilberforce, the silver-tongued Bishop of Oxford.(11) He was the remaining son of the great Emancipator who was still with the Church of England; the two other sons, Henry and Robert, influenced by the Oxford Movement, had gone over to the Church of Rome. Dr. Wilberforce had rendered great service to the English Church in securing the resurrection of the Southern Convocation, which for a hundred years had not been permitted to act. "When Ellicott captured the persuasive Wilberforce, he captured Convocation, and revision suddenly came within the sphere of practical politics."(12)

First came the resolution, February 10, 1870, which expressed the desirability of revision of the Authorized Version of the New Testament: "Whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek text originally adopted by the translators, or in translation made from the same, shall, on due investigation, be found to exist."(13)

An amendment was passed to include the Old Testament. Then a committee of sixteen — eight from the Upper House, and eight from the Lower House [of the C of E convocation of Canterbury en.wikipedia.org/wiki/Convocations_of_Canterbury_and_York] — was appointed. This committee solicited the participation of the Northern Convocation, but they declined to cooperate, saying that "the time was not favorable for Revision, and that the risk was greater than the probable gain."(14)

Later the Southern Convocation...[nominated] a committee of its own members who would be at liberty to invite the cooperation of other scholars in the work of Revision. This committee when elected consisted of eighteen members. It divided into two bodies, one to represent the Old Testament, and the other to represent the New. As the majority of the most vital questions which concern us involve New Testament Revision, we will follow the fortunes of that body in the main.

The seven members of this English New Testament Revision Committee sent out invitations which were accepted by eighteen others, bringing the full membership of the English New Testament Revision Committee to the number of twenty-five...W.F. Moulton, who had spent some years in translating, from the German into English, Winer's Greek Grammar, and himself a member of the Committee, exercised a large influence in the selection of its members. Dr. Moulton favored those modern rules appearing in Winer's work which, if followed in translating the Greek, would produce results different from that of the King James. How much Dr. Moulton was a devotee of the Vulgate may be seen in the following words from him:

"The Latin translation, being derived from manuscripts more ancient than any we now possess, is frequently a witness of the highest value in regard to the Greek text which was current in the earliest times, and...its testimony is in many cases confirmed by Greek manuscripts which have been discovered or examined since the 16th century."(15)

From this it is evident that Dr. Moulton looked upon the Vulgate as a witness superior to the King James, and upon the Greek manuscripts which formed the base of the Vulgate as superior to the Greek manuscripts which formed the base of the King James. Furthermore, he said, speaking of the Jesuit New Testament of 1582, "The Rhemish Testament agrees with the best critical editions of the present day."(16) Dr. Moulton, therefore, not only believed the manuscripts which were recently discovered to be similar to the Greek manuscripts from which the Vulgate was translated, but he also looked upon the Greek New Testaments of Lachmann, Tischendorf, and Tregelles, built largely upon the same few manuscripts, as "the best critical editions." Since he exercised so large an influence in selecting the other members of the Committee, we can divine at the outset the attitude of mind which would likely prevail in the Revision Committee.

The above detailed citation from Wilkinson shows that Queen Victoria had no association whatsoever with the English Revised Version. PPPP has lied. He is among those of whom David said ***"For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue"*** Psalm 109:2.

3. St. Jerome was 1500 years closer to the original languages than any scholar today which would make him the best judge of the exact meaning of any Greek or Hebrew word in the Scriptures. Besides being a towering linguistic genius he was also a great saint and had access to ancient original Hebrew and Greek manuscripts which have since perished and are no longer available to scholars today. St. Jerome's translation, moreover was a careful, word-for-word rendering of the original texts into Latin. THE HERETICS TESTIFY: Theodore Beza criticized Erasmus for not completely following the Vulgate (the only inerrant word of God) in his own text and that the Vulgate is more comformable (sic) to many Greek manuscripts which Erasmus wanted. The learned Protestant Mr. Bois in his book entitled *Veteris Interpretis cum Beza aliisque recentiorbus Collatio* - commended by well known Protestant Dr. Walton - defends the Vulgate - where it was changed by Beza and others in their own versions.

The above dogma is totally misleading. Note first that unlike some of his other comments e.g. on Luther above and John Bois below, PPPP cannot find even an out-of-context reference to back up his dogma as indeed he could not do with respect to Queen Victoria.

The first part of PPPP's dogma is simply a verbatim copy of the preface to Challoner's 18th century update of the 1610 Douay-Rheims version. See **Appendix 6 Preface to the 1749-1752 Challoner's Revision of the Douay-Rheims Version** also found on www.drbo.org/preface.htm *1989 Preface of The Douay Rheims Bible* and the following extract. Note yellow shading. PPPP has deceitfully concealed that information from his readers. PPPP's deceit with respect to anonymously quoting verbatim the 1989 preface to Challoner's Revision is compounded in that PPPP has referred to **the Vulgate (the only inerrant word of God)**. That comment shows that in PPPP's opinion, Challoner's Revision must contain errors but PPPP has been too much of a devious coward even to mention them.

PPPP has therefore forgotten Solomon's warning. ***"Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel"*** Proverbs 20:17.

The extract from the 1989 preface to Challoner's Revision that PPPP anonymously quoted verbatim follows.

St. Jerome, who was one of the four great Western Fathers of the Church, was a man raised up by God to translate the Holy Bible into the common Latin tongue of his day. He knew Latin and Greek perfectly. He was 1500 years closer to the original languages than any scholar today, which would make him a better judge of the exact meaning of any Greek or Hebrew word in the Scriptures. Besides being a towering linguistic genius, he was also a great saint, and he had access to ancient Hebrew and Greek manuscripts of the 2nd and 3rd centuries which have since perished and are no longer available to scholars today. St. Jerome's translation, moreover, was a careful, word-for-word rendering of the original texts into Latin.

The following extracts will show that:

- Jerome was *not* a better judge of the exact meaning of any Greek or Hebrew word in the Scriptures *or* a towering linguistic genius but a Bible distorter even by his own admission.
- Jerome's was *not* a great saint but a mere papal pen pusher who despised genuine saints.
- Regardless of what he may have had access to, Jerome certainly did *not* make exclusive use of ancient Hebrew and Greek manuscripts of the 2nd and 3rd centuries which have since perished and are no longer available to scholars today. He used the contaminated Greek text of Eusebius that *can* be identified.

  It is of course the height of hypocrisy for PPPP to allude blithely to **ancient original Hebrew and Greek manuscripts which have since perished and are no longer available to scholars today** when he accuses Bible believers of being unable to **identify WHICH MANUSCRIPT of the many thousands there are: that is a facsimile copy of the original inspired writings:** and insists that **This crushes sola scriptura**.

  PPPP is unable to identify **ancient original Hebrew and Greek manuscripts which have since perished and are no longer available to scholars today**. This is turn crushes 'sola Jeroma Vulgata.'

- By no stretch of the imagination can it be asserted that St. Jerome's translation, moreover, was a careful, word-for-word rendering of the original texts into Latin. It was a partial translation of Eusebius' contaminated text, in large part not even the work of Jerome and riddled with errors as even Catholic scholars themselves declared.

Concerning the precise meanings of words in the ancient Hebrew and Greek sources of scripture, the text that Jerome used and the disparate nature of Jerome's Vulgate showing that it was *not* a careful, word-for-word rendering of the original texts into Latin – see **Tables A5-1**, **A5-2**, **A5-3** for examples - note again this extract from **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

First Exchange, April 26th 2014 with respect to the *correct* explanations given by *genuine* scholars. What follows is important with respect to PPPP's unsubstantiated dogma about Beza supposedly versus Erasmus and the history of *true* Bible believers with *pure* Bibles *that were both well over 200 years closer to the original Biblical languages than Jerome.*

See with some annotations **Extract from** www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Laodicean Lenny is a Christian anarchist wise in his own conceit* pp 4-6...

See these extracts from kjv.benabraham.com/html/chapter-2.html with respect to the corrupt sources underlying the NIVs via Jerome's Latin Vulgate, the 1582 Jesuit Rheims New Testament derived from it and the Waldensen Bibles that the King James translators possessed.

The Vaticanus Manuscript (Codex B) and the Sinaiticus Manuscript (Codex Aleph א) belong to the Eusebio-Origen type, and many authorities believe that they were actually two of the fifty copies prepared for Constantine by Eusebius. Dr. Robertson singles out these two manuscripts as possibly two of the fifty Constantine Bibles. He says:

"Constantine himself ordered fifty Greek Bibles from Eusebius, Bishop of Caesarea, for the churches in Constantinople. It is quite possible that Aleph (א) and B are two of these fifty" [A.T. Robertson, *Introduction of Textual Criticism of the N.T.*]...

It is evident that the so-called Christian Emperor gave to the Papacy his [endorsement] of the Eusebio-Origen Bible. It was from this type of manuscript that Jerome translated the Latin Vulgate which became the authorized Catholic Bible for all time. [That is, Jerome did *not* translate from ancient Hebrew and Greek manuscripts of the 2nd and 3rd centuries which have since perished and are no longer available to scholars today but from Eusebius' early 4th century manuscripts en.wikipedia.org/wiki/Fifty_Bibles_of_Constantine the texts of which are found in Aleph and B extant today]

The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen, are terms for ideas that are inseparable in the minds of those who know. The type of Bible selected by Constantine has held the dominating influence at all times in the history of the Catholic Church. This Bible was different from the Bible of the Waldenses, and, as a result of this difference, the Waldenses were the object of hatred and cruel persecution, as we shall now show. In studying this history, we shall see how it was possible for the pure manuscripts, not only to live, but actually to gain the ascendance in the face of powerful opposition...

The Reformers held that the Waldensian Church was formed about 120 A.D., from which date on, they passed down from father to son the teachings they received from the apostles [Allix]. The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D. [Scrivener]. We are indebted to Beza, the renowned associate of Calvin, for the statement that the Italic Church dates from 120 A.D.... [That is, the Waldenses had pure Bibles long before Jerome's impure Vulgate appeared]

Waldensian influence, both from the Waldensian Bibles and from Waldensian relationships, entered into the King James translation of 1611. Referring to the King James translators, one author [Dr Benjamin Warfield] speaks thus of a Waldensian Bible they used:

"It is known that among modern [i.e. contemporary] versions they consulted was an Italian, and though no name is mentioned, there cannot be room for doubt that it was the elegant translation made with great ability from the original Scriptures by Giovanni Diodati, which had only recently (1607) appeared at Geneva"...

It is therefore evident that the translators of 1611 had before them four Bibles which had come under Waldensian influence: the Diodati in Italian, the Olivetan in French, the Lutheran in German, and the Genevan in English. We have every reason to believe that they had access to at least six Waldensian Bibles written in the old Waldensian vernacular.

See these extracts from:

kjv.benabraham.com/html/chapter-3.html and kjv.benabraham.com/html/chapter-4.html.

with respect to the pre-1611 scholarship that proved that the 1582 Jesuit Rheims New Testament i.e. the prototype NIV was but an offspring of Jerome's corrupt Latin Vulgate.

The Reformation did not make great progress until after the Received Text had been restored to the world. The Reformers were not satisfied with the Latin Vulgate.

The papal leaders did not comprehend the vast departure from the truth they had created when they had rejected the lead of the pure teachings of the Scriptures. The spurious books [the Apocrypha] of the Vulgate opened the door for the mysterious and the dark doctrines which had confused the thinking of the ancients. The corrupt readings of the genuine books decreased the confidence of people in inspiration and increased the power of the priests [the spawning ground for today's 'originals-onlyists' and academic AV1611 critics]. All were left in a labyrinth of darkness from which there was no escape. Cartwright, the famous Puritan scholar, described the Vulgate as follows:

"As to the Version adapted by the Rhemists (Cartwright's word for the Jesuits), Mr. Cartwright observed that all the soap and nitre they could collect would be insufficient to cleanse the Vulgate from the filth of blood in which it was originally conceived and had since collected in passing so long through the hands of unlearned monks, from which the Greek copies had altogether escaped" [Brooke's *Memoir of the Life of Cartwright*].

More than this, the Vulgate was the chief weapon relied upon to combat and destroy the Bible of the Waldenses. I quote from the preface of the New Testament translated by the Jesuits from the Vulgate into English, 1582 A.D.:

"It is almost three hundred years since James Archbishop of Genoa, is said to have translated the Bible into Italian. More than two hundred years ago, in the days of Charles V the French king, was it put forth faithfully in French, the sooner to shake out of the deceived people's hands, the false heretical translations of a sect called Waldenses"...

See these extracts from kjv.benabraham.com/html/chapter-4.html.

The principal object of the Rhemish translators was not only to circulate their doctrines through the country, but also to depreciate as much as possible the English translations [Brooke].

The appearance of the Jesuit New Testament of 1582 produced consternation in England. It was understood at once to be a menace against the new English unity. It was to serve as a wedge between Protestants and Catholics. It was the product of unusual ability and years of learning. Immediately, the scholarship of England was astir. Queen Elizabeth sent forth the call for a David to meet this Goliath. Finding no one in her kingdom satisfactory to her, she sent to Geneva, where Calvin was building up his great work, and besought Beza, the co-worker of Calvin, to undertake the task of answering the objectionable matter contained in this Jesuit Version. In this department of learning, Beza was easily recognized as chief. To the astonishment of the Queen, Beza modestly replied that her majesty had within her own realm, a scholar more able to undertake the task than he. He referred to Thomas Cartwright, the great Puritan divine. Beza said, "The sun does not shine on a greater scholar than Cartwright." [This section has been cited again to show that Beza was not a supporter of Jerome's Vulgate against Jerome as PPPP falsely claims]

Cartwright was a Puritan, and Elizabeth disliked the Puritans as much as she did the Catholics. She wanted an Episcopalian or a Presbyterian to undertake the answer. Cartwright was ignored. But time was passing and English Protestantism wanted Cartwright. The universities of Cambridge and Oxford, Episcopalian though they were, sent to Cartwright a request signed by their outstanding scholars [Brooke]. Cartwright decided to undertake it. He reached out one arm and grasped all the power of the Latin manuscripts and testimony. He reached out his other arm and in it he embraced all the vast stores of Greek and Hebrew literature. With inescapable logic, he [marshalled] the facts of his vast learning and [levelled] blow after blow against this latest and most dangerous product of Catholic theology... [Such was the resistance to Jerome's Vulgate via the 1582 Jesuit Rheims New Testament by true English Bible believers of that time. Wilkinson continues]

See these extracts from kjv.benabraham.com/html/chapter-5.html with respect to the 1611 Holy Bible, its comprehensive sources and its unparalleled scholarly compilation of which Lenny appears to be largely ignorant.

Origin of the King James Version

After the life and death struggles with Spain, and the hard fought battle to save the English people from the Jesuit Bible of 1582, victorious Protestantism took stock of its situation and organized for the new era which had evidently dawned. A thousand ministers, it is said, sent in a petition, called the Millenary Petition, to King James who had now succeeded Elizabeth as sovereign. One author describes the petition as follows:

"...Among other of their demands, Dr. Reynolds, who was the chief speaker in their behalf, requested that there might be a new translation of the Bible, without note or comment" [McClure].

The strictest [i.e. most Biblical] element of Protestantism, the Puritan, we conclude, was at the bottom of this request for a new and accurate translation, and the Puritan element on the committee appointed was strong [McClure].

The language of the Jesuit Bible [from Jerome's Vulgate] had stung the sensibilities and the scholarship of Protestants. In the preface of that book it had criticized and belittled the Bible of the Protestants. The Puritans felt that the corrupted version of the Rheimists was spreading poison among the people, even as formerly by withholding the Bible, Rome had starved the people [Brooke]...

The [Unrivalled] Scholarship of the Reformers

...In view of the vast stores of material which were available to verify the certainty of the Bible at the time of the Reformation, and the prodigious [labours] of the Reformers in this material for a century, it is very erroneous to think that they had not been sufficiently overhauled by 1611.

It was said of one of the translators of the King James that "such was his skill in all languages, especially the Oriental, that had he been present at the confusion of tongues at Babel, he might have served as Interpreter-General" [McClure]. It is an exaggerated idea, much exploited by those who are attacking the Received Text [like Lenny], that we of the present have greater resources of information, as well as more valuable, than had the translators of 1611. The Reformers themselves considered their sources of information perfect. Doctor Fulke says:

"But as for the Hebrew and Greek that now is, (it) may easily be proved to be the same that always hath been; neither is there any diversity in sentence, howsoever some copies, either through negligence of the writer, or by any other occasion, do vary from that which is commonly and most generally received in some letters, syllables, or words" [Fulke].

We cannot censure the Reformers for considering their sources of information sufficient and authentic enough to settle in their minds the infallible inspiration of the Holy Scriptures, since we have a scholar of repute to-day rating their material as high as the material of the present. Doc-

tor Jacobus thus indicates the relative value of information available to Jerome, to the translators of the King James, and to the Revisers of 1900:

"On the whole, the differences in the matter of the sources available in 390, 1590, and 1890 are not very serious" [Jacobus]. [That is, Jerome was *not* a towering linguistic genius with respect to the ancient Biblical languages]

PPPP is among those of whom David said ***"Whose mouth speaketh vanity, and their right hand is a right hand of falsehood"*** Psalm 144:8.

Concerning Jerome as a papal scribe and neither a great saint nor a towering linguistic genius see again www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* p 88 and this extract also found in part on vulgate.org/.

Dr Mrs Riplinger states [*In Awe of Thy Word* by G.A. Riplinger p 963].

"Jerome corrupted [the] pure Old Itala Bible in the fourth century. He admitted in his Preface. "You [Pope Damasus] urge me to revise the Old Latin and, as it were, to sit in judgment on the copies of Scriptures which are now scattered throughout the world…Is there not a man, learned or unlearned, who will not, when he takes the volume in hand…call me a forger and a profane person for having had the audacity to add anything to the ancient books, or to make changes…" In Jerome's Prologue to the Catholic Epistles, "Preserved in the Codex Fuldensis"…he admits that Christians "have pronounced to have me branded a falsifier and a corrupter of the Sacred Scriptures"…Even Metzger admits, "Jerome's apprehension that he would be castigated for tampering with the Holy Writ was not unfounded. His revision of the Latin Bible provoked both criticism and anger, sometimes with extraordinary vehemence.""

Jerome's proximity to the original languages therefore only resulted in him aping the Bible corrupters who were contemporaneous with the original languages as Paul shows.

"For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" 2 Corinthians 2:17.

See again extracts from above that follow revealing Jerome to have been a papal pen pusher and disproving that St. Jerome's translation, moreover, was a careful, word-for-word rendering of the original texts into Latin. It was a partial translation of Eusebius' contaminated text, in large part not even the work of Jerome and riddled with errors as even Catholic scholars themselves declared.

See kjv.benabraham.com/html/chapter-3.html this writer's emphases. Wilkinson reveals far more about Jerome and his Vulgate than PPPP would ever approve of. See above link for numbered references in what follows...

Erasmus printed the Greek New Testament. Luther assailed the corruptions of the Latin Church. Revival of learning and the Reformation followed swiftly. The second measure adopted by the Pope which held the Latin West in his power was to stretch out his hands to Jerome (about 400 A.D.), the monk of Bethlehem, reputed the greatest scholar of his age, and appeal to him to compose a Bible in Latin similar to the Bible adopted by Constantine in Greek. **Jerome**, the hermit of Palestine, **whose learning was [equalled] only by his boundless vanity**, responded with alacrity. Jerome was furnished with all the funds he needed and was assisted by many scribes and copyists...

If [Europe]...were to be held submissive to such doctrines as the papal supremacy, transubstantiation, purgatory, celibacy of the priesthood, vigils, worship of relics, and the burning of daylight candles, the Papacy must offer, as a record of revelation, a Bible in Latin which would be as Origenistic as the Bible in Greek adopted by Constantine. Therefore, the Pope turned to Jerome to bring forth a new version in Latin.

Jerome was devotedly committed to the textual criticism of Origen, "an admirer of Origen's critical principles," as Swete says.(2) To be guided aright in his forthcoming translation, by models accounted standard in the semi-pagan Christianity of his day, Jerome repaired to the famous library of Eusebius and Pamphilus at Caesarea, where the voluminous manuscripts of Origen had been preserved.(3) Among these was a Greek Bible of the Vaticanus and Sinaiticus type.(4) Both these versions retained a number of the seven books which Protestants have rejected as being spurious. This may be seen by examining those manuscripts. These manuscripts of Origen, influenced Jerome more in the New Testament than in the Old, since finally he used the Hebrew text in translating the Old Testament. Moreover, the Hebrew Bible did not have these spurious books. **Jerome admitted that these seven books — Tobith, Wisdom, Judith, Baruch, Ecclesiasticus, 1st and 2nd Maccabees — did not belong with the other writings of the Bible. Nevertheless, the Papacy endorsed them, (5) and they are found in the Latin Vulgate, and in the Douay, its English translation**.

The existence of those books in Origen's Bible is sufficient evidence to reveal that tradition and Scripture were on an equal footing in the mind of that Greek theologian. His other doctrines, as purgatory, transubstantiation, etc., had now become as essential to the imperialism of the Papacy as was the teaching that tradition had equal authority with the Scriptures. Doctor Adam Clarke indicates Origen as the first teacher of purgatory.

The Vulgate of Jerome

The Latin Bible of Jerome, commonly known as the Vulgate, held authoritative sway for one thousand years. The services of the Roman Church were held at that time in a language which still is the sacred language of the Catholic clergy, the Latin.

Jerome in his early years had been brought up with an enmity to the Received Text, then universally known as the Greek Vulgate.(6) The word Vulgate means, "commonly used," or "current." This word Vulgate has been appropriated from the Bible to which it rightfully belongs, that is, to the Received Text, and given to the Latin Bible. In fact, it took hundreds of years before the common people would call Jerome's Latin Bible, the Vulgate.(7) The very fact that in Jerome's day the Greek Bible, from which the King James is translated into English, was called the Vulgate, is proof in itself that, in the church of the living God, its authority was supreme. Diocletian (302-312 A.D.), the last in the unbroken line of pagan emperors, had furiously pursued every copy of it, to destroy it. The so-called first Christian emperor, Constantine, chief of heretical Christianity, now joined to the state, had ordered (331 A.D.) and under imperial authority and finances had promulgated a rival Greek Bible. Nevertheless, so powerful was the Received Text that even until Jerome's day (383 A.D.) it was called the Vulgate.(8)

The hostility of Jerome to the Received Text made him necessary to the Papacy. The Papacy in the Latin world opposed the authority of the Greek Vulgate. Did it not see already this hated Greek Vulgate, long ago translated into Latin*, read, preached from, and circulated by those Christians in Northern Italy who refused to bow beneath its rule? For this reason it sought the great reputation Jerome enjoyed as a scholar. Moreover, Jerome had been taught the Scriptures by Gregory Nazianzen, who, in turn, had been at great pains with two other scholars of Caesarea to restore the library of Eusebius in that city. With that library Jerome was well acquainted; he describes himself as a great admirer of Eusebius. While studying with Gregory, he had translated from Greek into Latin the Chronicle of Eusebius. And let it be remembered, in turn, that Eusebius in publishing the Bible ordered by Constantine, had incorporated in it the manuscripts of Origen.(9)

*Note Sister Riplinger's statement, *Hazardous Materials* pp 1095-1097:

*"God has provided many...expert opinions about what the Holy Bible **really** says, via inspired vernacular Holy Bibles. God knew the Greeks, as a nation could not bear the responsibility of preserving the word of God. He immediately provided a safety net in Acts 2 and 1 Cor. 14:21 to catch the words they were apt to lose. The Acts 2 "Scriptures in tongues," as Wycliffe called them, were created directly by the Holy Ghost and were not man-made **translations** from 'the' Greek (G. A. Riplinger, In Awe of Thy Word...p. 758 ["the **Holy Ghost**...first **gave** the **Scriptures** in tongues to the Apostles of Christ, to speak the word **in all languages** that were ordained under heaven"* (John Wycliffe, *Wycket*...)*]. These "Scriptures" would have quickly been available in Latin, Coptic, Celtic, Ethiopic, Arabic, Hebrew and a myriad of other languages...*

The citation from Wilkinson continues.

In preparing the Latin Bible, Jerome would gladly have gone all the way in transmitting to us the corruptions in the text of Eusebius, but he did not dare. Great scholars of the West were already exposing him and the corrupted Greek manuscripts.(10) Jerome especially mentions Luke 2:33 (where the Received Text read: "And Joseph and his mother marvelled at those things which were spoken of him," while Jerome's text read: "His father and his mother marvelled," etc.) to say that the great scholar Helvidius, who from the circumstances of the case was probably a Vaudois, accused him of using corrupted Greek manuscripts.(11)

Although endorsed and supported by the power of the Papacy, the Vulgate — which name we will now call Jerome's translation — did not gain everywhere immediate acceptance. It took nine hundred years to bring that about.(12) **Purer Latin Bibles than it, had already a deep place in the affections of the West. Yet steadily through the years, the Catholic Church has uniformly rejected the Received Text wherever translated from the Greek into Latin and exalted Jerome's Vulgate. So that for one thousand years, Western Europe, with the exception of the Waldenses, Albigenses, and other bodies pronounced heretics by Rome, knew of no Bible but the Vulgate**. As Father Simon, that monk who exercised so powerful an influence on the textual criticism of the last century, says:

"The Latins have had so great esteem for that father (Jerome) that for a thousand years they used no other version."(13)

Therefore, a millennium later, when Greek manuscripts and Greek learning were again general, **the corrupt readings of the Vulgate were noted. Even Catholic scholars of repute**, before Protestantism was fully under way, **pointed out its thousands of errors**. As Doctor Fulke in 1583 **writing to a Catholic scholar, a Jesuit**, says:

"**Great friends of it** [Jerome's Vulgate] **and your doctrine**, Lindanus, bishop of Ruremond, and Isidorus Clarius, monk of Casine, and bishop Fulginatensis: of which the former **writeth a whole book, discussing how he would have the *errors, vices, corruptions, additions, detractions, mutations, uncertainties, obscurities, pollutions, barbarisms, and solecisms of the vulgar Latin translation corrected and reformed;* bringing many examples of every kind, in several chapters and sections: the other,** Isidorus Clarius, giving a reason of his purpose, **in castigation of the said vulgar Latin translation, confesseth that it was *full of errors almost innumerable;* which if he should have reformed all according to the Hebrew verity, he could not have set forth the vulgar edition, as his purpose was**. Therefore in many places he retaineth the accustomed translation, but in his annotations admonisheth the reader, how it is in the Hebrew. And, notwithstanding this moderation, **he acknowledgeth that about *eight thousand places* are by him so noted and corrected**." (Italics mine)."(14)

That is, both Protestant and even Catholic scholars who unlike PPPP knew what they were talking about denounced Jerome's Vulgate as shot through with errors. For numerous examples see **Appendix 5 The Manuscript Dichotomy, Bro. Al Cuppett's Vision Vindicated**, **Tables A5-1, 2, 3** with respect to:

The AV1611 versus Jerome's A.D. 405 Latin Vulgate, 1582 JR Jesuit-Rheims NTs with examples of Rome's aberrant manuscript sources for Jerome's Vulgate and Rome's alterations to and omissions from scripture as observed in Jerome's Vulgate to justify her heretical doctrines.

AV1611, Gothic Pre-350 A.D. versus Jerome's 405 A.D. Vulgate with Old Latin Matches showing that AV1611 readings *against* Jerome's Vulgate are found in the pre-350 A.D. Gothic and Old Latin sources that *pre-date* Jerome's Vulgate.

Split Vulgate Mss. Matches for AV1611 versus Non-AV1611 showing that Jerome's Vulgate textual sources are *themselves* self-contradictory and therefore Jerome's Vulgate cannot in itself be a pure preservation of ***"The words of the LORD"*** Psalm 12:6. **Table A5-3** also shows that Old Latin sources for the scriptures under consideration were also regrettably subject to Catholic degradation but nevertheless yield pre-Jerome support for the AV1611 against the non-AV1611 Vulgate departures in ratio **2:3** where specific data are available.

Noting again that the pre-350 A.D. Gothic Bible pre-dates Jerome's Latin Vulgate, Pope Damasus commissioned Jerome to compile the Catholic Latin Vulgate in 382 A.D. Jerome completed the translation of the four Gospels by 384 A.D. and the Old Testament by 405 A.D. It appears that the remainder of Jerome's Vulgate New Testament is largely *not* the work of Jerome.

See en.wikipedia.org/wiki/Vulgate and these extracts. Apart from green colouration, no format changes have been made.

The Vulgate has a compound text that is not entirely the work of Jerome...Its components include:...

Old Latin, more or less revised by a person or persons unknown: Baruch, Letter of Jeremiah, 3 Esdras,...Acts, Epistles, and the Apocalypse...

Jerome did not embark on the work with the intention of creating a new version of the whole Bible, but the changing nature of his program can be tracked in his voluminous correspondence. He had been commissioned by Damasus I in 382 to revise the Old Latin text of the four Gospels from the best Greek texts, and by the time of Damasus' death in 384 he had thoroughly completed this task, together with a more cursory revision from the Greek Septuagint of the Old Latin text of the Psalms in the Roman Psalter which is now lost. How much of the rest of the New Testament he then revised is difficult to judge today, but little of his work survived in the Vulgate text.

It has of course been shown that the best Greek texts are in fact the *worst* Greek texts. See this extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 133-134.

See also this extract about Jacob Prasch's phantasmagorical notion of the best Greek texts we have available to us from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 62-65. Note that Dean Burgon's work *The Revision Revised* is available online. See www.gutenberg.org/files/36722/36722-pdf.pdf.

The conclusions of genuine scholars such as Burgon, who actually studied the old codices [that underpin Jerome's Latin Vulgate that PPPP so fervently idolizes] are as follows [*The Revision Revised* pp 11, 16, 314-317, 319-320, 325, 337, 343, 344, 376, 397...].

"B, Aleph, C, D, but especially B and Aleph, have within the last twenty years established a tyrannical ascendancy over the imagination of the Critics, which can only be fitly spoken of as a blind superstition. It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS. besides, but even from one another. This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked. And yet it admits of only one satisfactory explanation: viz. that in different degrees they all five [including A] *exhibit a fabricated text. Between [B and Aleph] there subsists an amount of sinister resemblance, which proves they must have been derived at no very remote period from the same corrupt original [Yet]…It is in fact easier to find two consecutive verses in which these two MSS. differ the one from the other, than two consecutive verses in which they entirely agree…*

"We venture to assure [the reader], without a particle of hesitation, that Aleph B D are three of the most scandalously corrupt copies extant: - exhibit the most shamefully mutilated texts which are anywhere to be met with…the depositories of the largest amount of fabricated readings, ancient blunders, and intentional perversions of the Truth, - which are discoverable in any known copies of the Word of God.

"The impurity of the Texts exhibited by Codices B and Aleph is not a matter of opinion but a matter of fact. These are two of the least trustworthy documents in existence. So far from allowing Dr. Hort's position that 'A Text formed by taking Codex B as the sole authority would be incomparably nearer the truth than a Text similarly taken from any other Greek or single document' we venture to assert that it would be on the contrary, by far the foulest Text that had ever seen the light: worse, that is to say, even than the Text of Drs. Westcott and Hort [the best Greek texts we have available to us according to Jacob Prasch]. *And that is saying a great deal. In the brave and faithful words of Prebendary Scrivener, - words which deserve to become famous, -* [which is why they are repeated here – see ***White's Introduction***]

""It is no less true to fact than paradoxical in sound, that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenaeus (AD 150) and the African Fathers, and the whole Western, with a portion of the Syrian Church, used far inferior manuscripts to those employed by Stucia, or Erasmus, or Stephen thirteen centuries later, when moulding the Textus Receptus."

"Codices B and Aleph are, demonstrably, nothing else but specimens of the depraved class thus characterized."

"We suspect that these two mss. are indebted for their preservation; solely to their ascertained evil character; which has occasioned that one eventually found its way, four centuries ago, to a forgotten shelf in the Vatican library: while the other, after exercising the ingenuity of several generations of critical Correctors, eventually (viz. in AD 1844) got deposited in the waste-paper basket of the Convent at the foot of Mount Sinai."

White [*The King James Only Controversy* pp 33, 50] tries to insist that Sinaiticus is *"a great treasure"* because a monk presented Tischendorf with it *"wrapped in a red cloth* [but] *the Monk had no idea of the treasure he held in his hands." "Hardly the way one treats trash,"* White adds.

Daniels [*Answers to Your Bible Version Questions* by David W. Daniels, pp 151ff] comments on White's speculations above as follows.

"Tischendorf does not say that the codex Sinaiticus was in the trash/kindling bin. But John Burgon does. And he was THERE: He actually saw the manuscripts and pored over them (both the Sinaiticus and Vaticanus)…The most likely scenario is that Burgon was right: The Sinaiticus was originally in the piles of paper to be burned. But just like my children, who only want one of their toys when "someone else" wants it, so the monks at St. Catherine's (or at least the steward) thought twice afterward about whether they would burn the ancient codex or keep it, much

less ever give it away. So the huge codex was rescued, now realising its value, and kept…in a private place, wrapping it in a red cloth so set it apart from the kindling."

Burgon continues.

"Had B and Aleph been copies of average purity, they must long since have shared the inevitable fate of books which are freely used and highly prized; namely, they would have fallen into decadence and disappeared from sight. But in the meantime, behold, their very Antiquity has come to be reckoned to their advantage; and (strange to relate) is even considered to constitute a sufficient reason why they should enjoy not merely extraordinary consideration, but the actual surrender of the critical judgement. Since 1831, Editors have vied with one another in the fulsomeness of the homage they have paid to these 'two false witnesses,' – for such B and Aleph are, as the concurrent testimony of Copies, Fathers and Versions abundantly proves. Even superstitious reverence has been claimed for these two codices: and Drs. Westcott and Hort are so far in advance of their predecessors in the servility of their blind adulation, that they must be allowed to have easily won the race."*

*See Mauro's description of nineteenth century Greek New Testament editors who preceded Westcott and Hort [www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* Chapter 10 pp 116-118, reproduced under ***Appendix 3*** **The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White**, **Jesuits and the Greek Mafia**].

"The craven homage which [B] habitually receives at the hands of Drs. Westcott and Hort, I can only describe as a weak superstition. It is something more than unreasonable. It becomes even ridiculous."

Like PPPP's adulation of Jerome's Latin Vulgate.

In sum, Biblical and church history show that the truth is diametrically opposite the 1989 preface to Challoner's Revision that PPPP has slavishly copied and has been too pusillanimous to admit. PPPP should take careful note of the Lord's warning through John.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" Revelation 22:15.

PPPP's comment that **THE HERETICS TESTIFY: Theodore Beza criticized Erasmus for not completely following the Vulgate (the only inerrant word of God) in his own text and that the Vulgate is more comformable** (sic) **to many Greek manuscripts which Erasmus wanted. The learned Protestant Mr. Bois in his book entitled *Veteris Interpretis cum Beza aliisque recentiorbus Collatio* - commended by well known Protestant Dr. Walton - defends the Vulgate - where it was changed by Beza and others in their own versions** is yet another anonymous verbatim copy about which PPPP has failed to inform his readers.

See remarks above with respect to PPPP's verbatim copy of the preface to Challoner's 18th century update of the 1610 Douay-Rheims version, **Appendix 6 Preface to the 1749-1752 Challoner's Revision of the Douay-Rheims Version**, www.drbo.org/preface.htm *1989 Preface of The Douay Rheims Bible*. (In passing, see remarks above in answer to PPPP's fantasy about **the Vulgate (the only inerrant word of God)**.)

PPPP has this time largely copied or cribbed from *Haydock's Catholic Bible Commentary, 1859 Edition, General Preface Part II Dr Witham's Remarks to the Reader* as follows. See haydock1859.tripod.com/id29.html. PPPP even copied the error comformable from that site.

Dr Robert Witham en.wikipedia.org/wiki/Robert_Witham was president of Douay College 1715-1738.

Beza blames Erasmus for abandoning in many places the Latin Vulgate, which, says he, is more **comformable** (sic) to many Greek manuscripts which Erasmus wanted. The learned Protestant, Mr. Bois,[8] prebend of Ely, at the request of Launcelot, bishop of Winchester, in his book entitled *Veteris Interpretis cum Beza aliisque recentiorbus Collatio*, commended by Dr. Walton, defends the old Latin translation [Jerome's Vulgate, not the Old Itala], where it was changed by Beza, and others. See what he says on the 4th chapter of St. Matthew p. 5. And what heavy complaints the author of the preface makes, not only of new readings, but of all kind of novelties in matters of religion, introduced without necessity.

Dr Hills has answered the comments that Witham and PPPP have made about Beza versus Erasmus. It is significant that Witham and PPPP have given nothing specific in that respect so that ***"As the bird by wandering, as the swallow by flying, so the curse causeless shall not come"*** Proverbs 26:2.

It should not be overlooked that Witham and PPPP's comments about Beza versus Erasmus notwithstanding, Beza's Greek New Testament is that which is *closest* to the King James New Testament that Witham and PPPP clearly loathe as Dr Hills explains. Dr Hills also points out the difference between Beza's *notes* and his *text* that Witham and PPPP have overlooked. Observe that Beza argues *against* Jerome in certain key passages of scripture and even where he appears to agree with Jerome against other key passages of scripture in his *notes*, Beza's *text* preserves the true reading.

See
standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf
Chapter 8 and these extracts.

In his notes Beza defended the readings of his text which he deemed doctrinally important. For example, he upheld the genuineness of Mark 16:9-20 against the adverse testimony of Jerome. "Jerome says this," he concludes. "But in this section I notice nothing which disagrees with the narratives of the other Evangelists or indicates the style of a different author, and I testify that this section is found in all the oldest manuscripts which I happen to have seen." And in 1 Tim. 3:16 Beza defends the reading *God was manifest in the flesh.* "The concept itself," he declares, "demands that we receive this as referring to the very person of Christ."

On the other hand, Beza confesses doubt concerning some other passages in his text. In Luke 2:14 Beza places *good will toward men* in his text but disputes it in his notes. "Nevertheless, following the authority of Origen, Chrysostom, the Old (Vulgate) translation, and finally the sense itself, I should prefer to read *(men) of good will."* In regard also to the *pericope de adultera* (John 7:53-8:11) Beza confides, "As far as I am concerned, I do not hide the fact that to me a passage which those ancient writers reject is justly suspect." Also Beza neither defends nor rejects the conclusion of the Lord's Prayer (Matt. 6:13) but simply observes, "This clause is not written in the Vulgate edition nor had been included in a second old copy (*D?*)."

The diffident manner in which Beza reveals these doubts shows that he was conscious of running counter to the views of his fellow believers. Just as with Erasmus and Calvin, so also with Beza there was evidently a conflict going on within his mind between his humanistic tendency to treat the New Testament like any other book and the common faith in the current New Testament text. But in the providence of God all was well. God used this common faith providentially to restrain Beza's humanism and lead him to publish far and wide the true New Testament text.

Like Calvin, Beza introduced a few conjectural emendations into his New Testament text. In the providence of God, however, only two of these were perpetuated in the King James Version, namely, Romans 7:6 *that being dead wherein* instead of *being dead to that wherein,* and Revela-

tion 16:5 *shalt be* instead of *holy*. In the development of the Textus Receptus the influence of the common faith kept conjectural emendation down to a minimum.

Dr Hills in *Believing Bible Study* pp 83-84 states that ***"and shalt be"*** in Revelation 16:5 is *certainly* erroneous his emphasis. He cautions, however, his emphases, that Whenever the renderings of the King James Version are called in question, it is usually the accuser that finds himself in the wrong...Reader, check this out for yourself. Make a list of all the readings in the King James Version that you think are *certainly* erroneous and of all the mistranslations which you regard as *undoubtedly* such, then study these seeming errors as exhaustively as possible. Try to examine both sides of each question. Then see if your list of alleged mistakes in the King James Version doesn't steadily grow smaller and smaller. More and more you will see that the hand of God was truly upon those learned men who produced the King James Version.

That is, ***"Prove all things; hold fast that which is good"*** 1 Thessalonians 5:21. His comment on ***"and shalt be"*** in Revelation 16:5 notwithstanding, when Dr Hills' suggested approach to that reading is followed the words ***"and shalt be"*** in Revelation 16:5 are vindicated, as will be shown. Dr Hills' analysis of the Received Text continues.

(a) The King James Version a Variety of the Textus Receptus

The translators that produced the King James Version relied mainly, it seems, on the later editions of Beza's Greek New Testament, especially his 4th edition (1588-9). But also they frequently consulted the editions of Erasmus and Stephanus and the Complutensian Polyglot. According to Scrivener (1884), [*The Authorized Edition of the English Bible (1611) Its Subsequent Reprints and Modern Representatives* p 60] out of the 252 passages in which these sources differ sufficiently to affect the English rendering, the King James Version agrees with Beza against Stephanus 113 times, with Stephanus against Beza 59 times, and 80 times with Erasmus, or the Complutensian, or the Latin Vulgate* against Beza and Stephanus. Hence the King James Version ought to be regarded not merely as a translation of the Textus Receptus but also as an independent variety of the Textus Receptus.

*Scrivener was incorrect in that respect. The King James translators *never* followed Jerome's Vulgate as such. See this extract from

Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21

First Exchange, April 26th 2014

It should also be noted from the above that, contrary to Jacob Prasch's insinuation, the King James translators had many more sources to consult about Acts 9:5, 6, Ephesians 3:14, Revelation 5:14, 22:19 than Jerome's Vulgate. They eschewed it as *"popish."* See *The Men Behind the KJV* by Gustavus Paine p 77. See also *Hazardous Materials* by Gail Riplinger pp 646-650 and the following extracts where Sister Riplinger, her emphases, disproves F. H. A. Scrivener's assumption that the King James translators used Jerome's Vulgate. Scrivener's assumption to that effect is just as false as Jacob Prasch's. See also *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm for the extracts that Sister Riplinger has emphasised. Some of these extracts have been expanded e.g. the translators' statement, with this writers underlining, with respect to the word *"church"* that Jacob Prasch objects to – see below.

"Scrivener is unscholarly [as is Jacob Prasch] *in assuming something that opposes everything that the KJB translators ever said in print. On the title page of their New Testament the KJB translators said they used the "Originall Greek," not any Vulgate readings.*

"Their detailed notes, taken by translator John Bois, never mention the Latin Vulgate Bible. They list many other sources for reference, including one reference to the "Italian" Bible, and two to the "Old Latin," but NEVER to the Latin Vulgate (Ward Allen, Translating for King James: Notes Made by a Translator of King James's Bible, Vanderbilt University Press, 1969,

pp. 41, 47, 113). The Italian Diodati and the Old Latin are pure editions. ***Scrivener did not have access to these recently discovered notes of the translators****. Therefore what he "assumed" has been proven wrong and Scrivener's text along with it...*

So have Witham and PPPP's insinuations that Beza somehow highly favoured Jerome's Vulgate. He did not for his *text* and neither did the King James translators.

Concerning **well known Protestant Dr. Walton** so-called, note that under PPPP's sly manipulation, Bishop Brian Walton has been exalted from simply Dr. Walton to **well known Protestant Dr. Walton**. PPPP has not of course made clear to whom Bishop Walton was a **well known Protestant** but Walton is chiefly remembered with respect to Biblical works for his publication of the London polyglot Bible in 1655-1657. The London polyglot Bible contains among its parallel New Testaments the Received Greek Text of Stephanus' 1550 edition but also that of Jerome's Latin Vulgate.

See archive.org/details/TheTextOfTheNewTestament2ndEdit *The Text of the New Testament 2nd Edition* by Bruce M. Metzger p 107.

The Catholic Encyclopedia www.newadvent.org/cathen/12222a.htm eulogises Walton so it is understandable why PPPP appeals to Walton via *Haydock's Catholic Bible Commentary*.

Concerning Witham's and PPPP's dogma that **The learned Protestant Mr. Bois in his book entitled *Veteris Interpretis cum Beza aliisque recentiorbus Collatio* - commended by well known Protestant Dr. Walton - defends the Vulgate - where it was changed by Beza and others in their own versions** that work consists of an obscure tome published 12 years after Bois' death that never had any influence on the wording of the 1611 Holy Bible and never achieved wide circulation unlike the Book that Bois worked on as a translator. Scrivener, see above, never mentions that work with respect to post-1611 editing of the 1611 Holy Bible even though John Bois along with fellow translator Samuel Ward were the editors of the 1629 and 1638 Editions of the 1611 Holy Bible for the correction of typographical errors. See *In Awe of Thy Word* by Gail Riplinger p 600. David Norton's extensive work *A Textual History of the King James Bible* never mentions Bois' book either, showing again that it never influenced Protestant belief in the King James Bible.

Bois' book was essentially a limited grammatical exercise on his part in which he made his own translation of parts of Jerome's Vulgate that he apparently considered to be superior to the equivalent wording of Vulgate-based Jesuit Rheims New Testament. Bois also gave what he considered to be improvements on Jerome's Latin, showing that John Bois did *not* consider Jerome's Vulgate to be **the Vulgate (the only inerrant word of God)** that PPPP has pretended that it is.

See en.wikisource.org/wiki/Bois,_John_%28DNB00%29 and this extract, this writer's emphases.

[John Bois'] extant writings are...3. 'Veteris Interprets cum Beza aliisq; recentioribus Collatio in Quatuor Evangeliis, & Apostolorum Actis. In qua annon sæpiùs absque justa satis causa hi ab illo discesserint disquiritur. Autore Johanne Boisio, Ecclesiae Eliensis Canonico. Opus auspicis Reverendi Praesulis, Lanceloti Wintonensis Episcopi, τοῦ μακαρίτου, coeptum & perfectum, &c.,' London, 1655, small 8vo. (**Of this posthumous work few copies were printed**, **and the wretched type and paper have a foreign look**; it consists of brief critical notes on words and passages of the Greek text, **in which the renderings of the Vulgate are in the main defended, but Bois frequently proposes more exact translations of his own, both Latin and English**; he finished Matthew 13 Aug., Mark 30 Sept. **1619**; Luke 24 Aug., John 13 Oct. **1621**; Acts 9 April **1625**: his manuscript extended a little way into the Epistle to Romans.)

The dates highlighted show that the work was underway before Bois undertook to assist with the minor edits required for the King James Bible in 1629, 1638 but as indicated, Bois' study of Jerome's Vulgate never influenced those edits. Moreover, that **Bois frequently proposes more exact translations of his own, both Latin and English** emphasises that Bois did *not* consider Jerome's Vulgate to be **the Vulgate (the only inerrant word of God)** and did *not* defend the Vulgate as such, regardless of whatever differences he may have had with Beza.

PPPP has lied again. He should note that ***"Lying lips are abomination to the LORD..."*** Proverbs 12:22.

- *Disputed texts in the 1611 Holy Bible*

PPPP now launches into an attack on the words ***"and shalt be"*** Revelation 16:5. He then returns to his attack on the words ***"For thine is the kingdom, and the power, and the glory, for ever. Amen"*** in Matthew 6:13.

The kjv in Rev. 16:5 says "and shalt be" instead of "O Holy One." The kjv reading is based on Theodore Beza's 1598 edition of the Textus Receptus. Theodore's phrase "and shalt be" (και ο εσομενος) does not appear in any existing manuscript (current or ancient). Existing manuscripts read "holy one" (και οσιος). For example Rev. 16:5 in the Nestle-Aland (which is the standard in Protestantism) reads: "And I heard the angel of the waters saying, "Righteous are You, who are and who were, O Holy One, because You judged these things." Since there is no existing manuscript with Beza's reading: Beza's reading is an unwarranted conjectural emendation and is dismissed by Protestant scholarship.

Observe that PPPP has inserted his comments on Revelation 16:5 immediately after his allusion via Witham to John Bois' book. PPPP's intention is clearly to deceive the reader into thinking that John Bois' book favours the anti-AV1611 reading **O Holy One** in Revelation 16:5 when it does not. For one reason, the book was never progressed as far as the Book of Revelation, as the extract above shows.

It should further be noted that in spite of his extended denigration of the 1611 Holy Bible, PPPP has only challenged a mere two verses of scripture, namely Matthew 6:13 and Revelation 16:5. His professed evidence concerning the church fathers, see below, has been answered above and will be summarised but PPPP does not specify to any scriptures in his allusion to the church fathers. His particular objections to the 1611 Holy Bible are therefore minimal.

PPPP is seeking to show ***"Behold, how great a matter a little fire kindleth!"*** James 3:5 but his kindling is wet.

PPPP's allusion to **the Nestle-Aland (which is the standard in Protestantism)** – that is Nestle-Aland *Text*, PPPP has overlooked the word *Text* – shows what a careless researcher he is. The N-A Text does read **O Holy One** in Revelation 16:5. See www.kjvtoday.com/home/translation-issues/shalt-be-or-holy-one-in-revelation-165 *Beza and Revelation 16:5.*

However, Jerome's Vulgate does not. See vulgate.org/.

et audivi angelum aquarum dicentem iustus es qui es et qui eras sanctus quia haec iudicasti

And I heard the angel of the waters saying: Thou art just, O Lord, who art and who wast, **the** Holy One, because thou hast judged these things.

The readings **O Holy One** and **the** Holy One are *not* the same. Either **the Vulgate (the only inerrant word of God)** or **the Nestle-Aland (which is the standard in Protestantism)** – it isn't **the standard in Protestantism** as will be shown, PPPP has lied again – is wrong. They are of course both wrong, as will now be shown but PPPP has lied again in his Adamic fig leaves apron approach to covering up the discrepancy between **the Vulgate (the only inerrant word of**

God) and **the Nestle-Aland (which is the standard in Protestantism)** if PPPP is even aware that the discrepancy exists.

The evidence that shows that ***"and shalt be"*** in Revelation 16:5 is correct and that *"the/O Holy One"* is wrong will now be given. It will also be shown that the Nestle-Aland Text is *not* **the standard in Protestantism** and will be shown further that PPPP has lied in his comment **Beza's reading is an unwarranted conjectural emendation and is dismissed by Protestant scholarship**.

Summary evidence with extracts from earlier in this document now follows showing that ***"and shalt be"*** in Revelation 16:5 is correct.

See **Second Exchange, April 27th 2014, This Writer's Response**.

pp also bangs on about Revelation 16:5. He doesn't tell you that a very ancient source, P 47, contained a second *"and"* that had to be ignored to insert the spurious reading *"the Holy One*." The AV1611 translators didn't ignore it, thanks no doubt to the many faithful vernacular Bibles that they consulted and came up with the correct reading that matches i.e. is consistent with other associated references; Revelation 1:4, 8, 4:8, 11:17. See [www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *James White's 7 Errors* p 8, p 30 of this work].

Revelation 16:5 as it stands in the AV1611 has of course, like the rest of the AV1611 (we know about correction of typos in early editions etc.), stood for 400 years and gone global with over a billion copies while pp and other critics like him remain tucked away in obscure and largely forgotten corners of academia. It's easy to see who and what God is interested in insofar as concerning the global spread of the AV1611 ***"this thing was not done in a corner"*** Acts 26:26.

All pp and others like him have are their own opinions of what they suppose God might have said and of whom Paul said ***"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise"*** 2 Corinthians 10:12.

See this extract from **Appendix 2**

***The 'Whitewash' Conspiracy – re: The King James Only Controversy* by James White Extract on White's 7 'KJB Errors'**

Revelation 16:5

White [*The King James Only Controversy*] pp 63-6 alludes to [Revelation 16:5], together with a unique reading of Beza's Greek Text in Revelation 16:5 preserved in the AV1611 as ***"and shalt be."***

"Beza did introduce…"conjectural emendations," that is, changes made to the text without any evidence from the manuscripts. A few of these changes made it into the KJV, the most famous being Revelation 16:5, "O Lord, which art, and wast, and shalt be" rather than the actual reading, "who art and who wast, O Holy one."

Dr Ruckman [*Bible Believer's Bulletin* January 1996] has some comments on Revelation 16:5, as follows...

"Since White wrote his book to justify the sins of the NIV and NASV committees, do you think he was actually worried about "shalt be" in Revelation 16:5? You see the "and" in the verse was found in an early papyrus (P 47): "and…" what? The NIV and the NASV and Nestle and Aland and Hort had to get rid of the earliest papyrus this time. It was an embarrassment because it messed up their sentence. If they had followed their profession ("the oldest and best, etc.) they would have had to give you this: "Righteous art Thou, the Being One, AND the One who was,

AND the Holy One." That is one awkward, cockeyed clause, so the "and" ("kai" in the papyrus) had to be dropped. Something originally followed that last "and," and it certainly was not "the Holy One." Undoubtedly, "in the original" (a famous, worn-out, Alexandrian cliché) it read "the One being, and the One who was, AND the One who shall be…

"Now, that is a conjecture, but it is a conjecture in the light of early Greek manuscript evidence that was discarded by Mr Nestle and Mr White. He and his buddies had to violate their own standards to get rid of the AV reading. Standard Operating Procedure in the Cult…

"They never waste their time on any text like they waste it on the English text of 1611. That is the one they hate…

[Like PPPP hates like poison the anti-sola-Jeroma-Vulgata *English text of 1611*]

"For those of you who think I am "overstepping" myself: Who inserted "nailed" into Acts 2:23 without being able to find one nail within one hundred verses of the verse (NASV)? There is not one Greek manuscript extant that says "nail" or "nails" or "nailing" or "nailed." But it doesn't bother any Alexandrian except in Revelation 16:5 in an AV. Remarkable, isn't it?…

"We would judge White's extant Greek texts on Revelation 16:5 to be defective, in regards to "shalt be," and this is apparent from the rejected "kai" in Papyrus 47. Why trade in absolute truth for a defective Greek manuscript? The truth is the Lord (vs. 5) had THREE lives (confirmed in Revelation 1:8, 8:8) and the "kai" (and) is found in both those passages. Someone messed with Revelation 16:5 in the Greek texts. It wasn't the AV translators…"

White is clearly being inconsistent in not highlighting the insertion of *"nailed"* in Acts 2:23, while complaining about Revelation 16:5 in the AV1611.

Moorman[4 p 152] notes that P47 contains the reading *"the Holy One"* but he adds[5 p 102] that *"The KJV reading is in harmony with the four other places in Revelation where this phrase is found, 1:4, 8, 4:8, 11:17. Indeed Christ is the Holy One, but in the Scriptures of the Apostle John the title is found only once (1 John 2:20), and there, a totally different Greek word is used. The Preface to the Authorised Version reads: "With the former translations diligently compared and revised." The translators must have felt there was good reason to insert these words though they ran counter to much external evidence. They obviously did not believe the charge made today that Beza inserted it on the basis of "conjectural emendation." They knew that they were translating the Word of God, and so do we. The logic of faith should lead us to see God's guiding providence in a passage such as this."*

The above would satisfy a bible believer with respect to Revelation 16:5 in the AV1611, though not James White.

It wouldn't satisfy PPPP either but PPPP has never seriously addressed any of the detailed material above and he is not about to be satisfied by anything that crosses his unsubstantiated dogma. That is why as indicated earlier in **Second Exchange, April 27th 2014, This Writer's Response**:

pp rails against Dr Moorman but of course pp can't substantiate his dogma in any way. Dr Moorman simply listed the ancient witnesses for and against about 350 doctrinal passages. pp can't refute Moorman's listing in any way, he simply follows the second part of Proverbs 14:16 again [***"A wise man feareth, and departeth from evil: but the fool rageth, and is confident."*** PPPP is not ***"A wise man"***].

Additional material showing that ***"and shalt be"*** in Revelation 16:5 is correct now follows.

See brandplucked.webs.com/rev165shaltbe5810us.htm *James White and Revelation 16:5* author's emphases. Note that Will Kinney has explained *why* Beza inserted the reading ***"and shalt be"*** in Revelation 16:5. Note Beza's remarks about Jerome's Vulgate in Revelation 16:5.

"AND SHALT BE" (ὁ ἐσόμενος) is the reading found in the Greek texts of Beza 1589 and 1598 editions, which the KJB translators mainly used, and in the Trinitarian Bible Society's printed Greek text by Scrivener...

Foreign language Bibles that...read "AND SHALT BE" are the French Martin of 1744 and the French Ostervald of 1996 - "Tu es juste, Seigneur, QUI ES, et QUI ÉTAIS, et QUI SERAS saint, parce que tu as exercé css judgments", the Spanish Cipriano de Valera of 1602 and the 1865 revision by Angel de Mora and the 2004-2010 Reina Valera Gómez Bible - "Y oí al ángel de las aguas, que decía: Justo eres tú, Oh Señor, que eres y que eras, **Y QUE SERAS** porque has juzgado estas cosas." = "and shall be", and the 2014 Romanian Fidela Bible - "Drept eşti tu, Doamne, care eşti, care erai şi care vei fi, pentru că ai judecat astfel." = "You are Righteous, Lord, who is, and who was and WHO WILL BE, because you have so judged." The Russian Synodal version - "праведен Ты, Господи, Который еси и был, и свят, потому что так судил;" = "who is and who was, AND SHALT BE" and The Dutch Staten Vertaling Bible also reads as does the King James Bible - "Die is, en Die was, en **Die zijn zal**" = Who is and who was and who shall be...

Beza himself comments on this change in a marginal note of his Greek New Testament: *"And shall be": The usual publication is "holy one," which shows a division, contrary to the whole phrase which is foolish, distorting what is put forth in scripture. The Vulgate, however, whether it is articulately correct or not, is not proper in making the change to "holy," since a section (of the text) has worn away the part after "and," which would be absolutely necessary in connecting "righteous" and "holy one." But with John there remains a completeness where the name of Jehovah (the Lord) is used, just as we have said before, 1:4; he always uses the three closely together, therefore it is certainly "and shall be," for why would he pass over it in this place?* ***And so without doubting the genuine writing in this ancient manuscript, I faithfully restored in the good book what was certainly there, "shall be."*** *So why not truthfully, with good reason, write "which is to come" as before in four other places, namely 1:4 and 8; likewise in 4:3 and 11:17, because the point is the just Christ shall come away from there and bring them into being: in this way he will in fact appear setting in judgment and exercising his just and eternal decrees.*

(Theodore Beza, Nouum Sive Nouum Foedus Iesu Christi, 1589. Translated into English from the Latin footnote.)

Beza's reasoning is sound. If you look at the theme of the book of Revelation itself, we see in Revelation 1:4 and 8: "Grace be unto you, and peace, from him which is, and which was, and which is to come;" - "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." In Revelation 4:8 we read: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." and in Revelation 11:17 "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come". These verses fit in perfectly with the constant theme of our coming Lord who is the beginning and the ending, the Alpha and Omega "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus."

Side Note: When Bible critics like James White complain about what they call the "conjectural emendation" made by Theodore Beza in Revelation 16:5, they only reveal their own inconsistencies. The Critical Text [**the Nestle-Aland (which is the standard in Protestantism)** according to PPPP] promoters do the same thing with even less support. The latest Nestle-Aland Critical text 28th edition has altered the text of 2 Peter 3:10 - "conjectural emendation" - based on zero Greek manuscripts. See my article on this verse here [that PPPP has failed to address] -

brandplucked.webs.com/2peter310burnedup.htm

The KJB reading in Revelation 16:5 is also supported by a Latin commentary on the book of Revelation done way back in 380 A.D....Beatus of Liebana's compiled commentary on the book of Revelation (786 A.D.) [en.wikipedia.org/wiki/Beatus_of_Li%C3%A9bana]...uses the Latin

phrase "qui fuisti et futures es". In this compilation he was preserving the commentary of Tyconius (approx 380 A.D.). So there is manuscript support found in the Latin witnesses. Whether Beza knew of it or not, the 1611 translators may well have, and we do not know what manuscripts they had at their disposal. Their own writings refer to Greek manuscripts they used in the making of their masterpiece that we do not have today four centuries later.

The ancient Ethiopic Version [350 A.D. *Biblical Scholarship* by Dr Peter S. Ruckman p 137]

In addition to the early commentaries on the book of Revelation in Latin, the reading found in Revelation 16:5 "and shalt be" is also that of the early Ethiopian Version. The early 20th century textual critic Herman Hoskier cited the Ethiopic version as containing the phrase "and shalt be" in Revelation 16:5. This information is found in Hoskier's 'Concerning the Text of the Apocalypse: Collation of All Existing Available Greek Documents with the Standard Text of Stephen's Third Edition Together with the Testimony of the Versions, Commentaries and Fathers', 2 volumes, London: Bernard Quaritch, 1929.

This is what Hoskier found: Ethiopic version as cited by Herman Hoskier in Latin - "...Justus es, Domine, et Rectus qui fuisti et eris". Translation of Ethiopic from Latin = "Just thou art, and Righteous that [was] AND WILL BE". King James Bible - "Thou art righteous, O Lord, which art, and wast, AND SHALT BE..."

Jack Moorman, in his "When the King James Departs from the "Majority Text", says: The King James reading is in harmony with the four other places in Revelation where this phrase is found.

1:4 "him which is, and which was, and which is to come" 1:8 "the Lord, which is, and which was, and which is to come, the Almighty" 4:8 "Lord God Almighty, which was, and is, and is to come" 11:17 "Lord God Almighty, which art, and wast, and art to come"

Indeed Christ is the Holy One, but in the Scriptures of the Apostle John the title is found only once (1 John 2:20), and there, a totally different Greek word is used. The Preface to the Authorized Version reads, "With the former translations diligently compared and revised". (Jack Moorman)...

Dr. Thomas Holland regarding the KJB reading of Revelation 16:5 [sovereignword.org/?p=141 *Manuscript Evidence Class Lesson 10: Textual Consideration*]:

"First of all, to change the Trinitarian phraseology (which is used in Revelation 1:4, 8; 4:3; and 11:17) does break the sense of the passage and is inconsistent with the phrase used elsewhere by John. Furthermore, the addition of "Holy One" is awkward and is repetitive of the use of the phrase "Thou art righteous, O Lord."

"Secondly, there are some textual variances among the changes made. The Greek text of Beza reads, "o wn, kai o hn, kai o esomenos" (who is, and was, and shall be). [From sovereignword.org/?p=141 *Manuscript Evidence Class Lesson 10: Textual Consideration* It should be pointed out that among the Greek manuscripts the reading is different. Most of them read, "o on, kai o en, o osios" (who is, and was, the Holy one). The oldest Greek text of Revelation containing this passage, which is P47, has a textual variant. This Greek text reads, "o on kai, o en, kai osios" (who is, and was, and Holy one). It is interesting to note that while the actual manuscript itself uses both "kai" and "osios," and that only the word "osios" will fit, the text is rather worn here leaving the other words in the passage mostly unscathed]

"Thirdly, P47 is not the only Greek text which is worn here. In fact, while P47 is slightly worn, the Greek text which Beza used was greatly worn. This is so noted by Beza himself in his footnote on Revelation 16:5 as he gives reason for his conjectural emendation... [See citation from Beza above]

"Wordsworth also points out that in Revelation 16:5, Beatus of Liebana (who compiled a commentary on the book of Revelation) uses the Latin phrase "qui fuisti et futures es." This gives

some additional evidence for the Greek reading by Beza (although he apparently drew his conclusion for other reasons). Beatus compiled his commentary in 786 AD.

"Furthermore, Beatus was not writing his own commentary. Instead he was making a compilation and thus preserving the work of Tyconius, who wrote his commentary on Revelation around 380 AD (Aland and Aland, 211 and 216. Altaner, 437. [Wordsworth], 533.). So, it would seem that as early as 786, and possibly even as early as 380, [there] was an Old Latin text which read as Beza's Greek text does." (end of article by Dr. Thomas Holland)

Will Kinney cites this link www.kjvtoday.com/home/translation-issues/shalt-be-or-holy-one-in-revelation-165 *Beza and Revelation 16:5,* which states with respect to the ancient witnesses for Revelation 16:5:

...the only witnesses from before the 10th century which include Revelation 16:5 are P47, Sinaiticus, Alexandrinus and Ephraemi. Just 4 manuscripts in 10 centuries is not a lot of evidence. There is definitely room to suppose that a reading with "και ο εσομενος (and shalt be)" existed in the early years of transmission, especially since Revelation in general was corrupted very early and an erroneous reading could have easily gained supremacy. Critics who say "There are over 5000 Greek manuscripts and not one of them has Beza's reading" are misrepresenting the situation. Although there are over 5000 Greek manuscripts, only a fraction has Revelation 16:5, and just 4 from before the 10th century. Since manuscript evidence (whether Alexandrian or Byzantine) is relatively scarce for Revelation 16:5 in comparison with other passages of scripture, the use of conjectural emendations is that much more justified for Revelation 16:5 than it normally would be for other passages.

Three Earliest Witnesses are Already Corrupt

The use of conjectural emendations is further justified because the three earliest witnesses of Revelation 16:5 already reveal corruption in this portion. Compare the portion in P47 (250 AD), Sinaiticus (350 AD) and Alexandrinus (400 AD) below (all readings are transcribed below in the same lower-case script for comparison purposes):

- "ο ων και ος ην **και οσιος**" (P47) [*"who was AND holy"*]
- "ο ων και ο ην **ο οσιος**" (Sinaiticus) [*"who was THE Holy"*]
- "ο ων και ο ην **οσιος**" (Alexandrinus) [*"who was Holy"*]...

The phrase gets shorter with the passage of time. The earliest reading from 250 AD says, "και οσιος" (P 47). Then by 350 AD scribes changed "και" to "ο" and the phrase became "ο οσιος" (Sinaiticus). Then by 400 AD scribes dropped the "ο" and the phrase became "οσιος" (Alexandrinus) [and in Ephraemi circa 450 A.D. en.wikipedia.org/wiki/Codex_Ephraemi_Rescriptus]. Thereafter the Byzantine manuscripts vary between "οσιος" (as in Alexandrinus) and "ο οσιος" (*Robinson/Pierpont Byzantine Text* 2005). Consider the gradual change of the text with the passage of time:

- "και οσιος" (250 AD)
- "ο οσιος" (350 AD)
- "οσιος" (400 AD)

This variant is evidence that scribes either edited this phrase to tweak the grammar or were careless in copying this phrase. It is reasonable to doubt the integrity of the text in all existing manuscripts. The Greek texts of Erasmus 1522 and Stephanus 1550 have "ο ων και ο ην και ο οσιος." These texts agree with P47 and other manuscripts such as 1006, 1841, 2053 and 2026 in having "και" before "οσιος" (*Nestle-Aland: Novum Testamentum Graece*, 27th revised edition (2006)). Since P47 and other manuscripts have "και," Beza only replaced "οσιος" with "εσομενος."

That is, Beza in God's providence restored Revelation 16:5 to its actual reading ***"and shalt be"*** from which restoration God carried the reading forward in the 1611 Holy Bible as Will Kinney notes.

The King James Bible translators did not slavishly follow Beza's Greek text, but after much prayer, study and comparison, did include Beza's reading of "and shalt be" in Revelation 16:5. We do not know what other Greek texts the KJB translators possessed at that time that may have helped them in their decisions. They then passed this reading on to future generations in the greatest Bible ever written. Since God has clearly placed His mark of divine approval upon the KJB throughout the last 400 years, I trust that He providentially guided the translators to give us His true words.

"Kept by the power of God through faith" - 1 Peter 1:5

Burgon's 7 Tests of Truth are incisive in summing up the results of the above research for the words ***"and shalt be"*** in Revelation 16:5. See

Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21

First Exchange, April 26th 2014

7. Burgon carefully set out 7 tests of truth for manuscripts readings [*Which Bible?* 5th Edition] p 92:
    1. Antiquity of witnesses
    2. Number of witnesses
    3. Variety of evidence
    4. Respectability of witnesses
    5. Continuity of witnesses
    6. Context
    7. Internal considerations

Test 2 *Number of witnesses* and Test 5 *Continuity of Witnesses* are clearly lacking for the reading ***"and shalt be"*** in Revelation 16:5 but consider the following.

- *Antiquity of witnesses*

  "And shalt be" Revelation 16:5 has the partial witness of P47 and the witness of the 4th century Latin commentary and the ancient Ethiopic version.

- *Variety of evidence*

  "And shalt be" Revelation 16:5 has varied evidence partially in the form of a Greek witness, P47, and further varied evidence in Latin and Ethiopic witnesses. The reading has further varied evidence in the form of numerous foreign language Bibles; French, Spanish, Romanian, Russian, Dutch.

- *Respectability of witnesses*

  "And shalt be" Revelation 16:5 has respectable witnesses that include the foreign language Bibles listed above.

- *Context*

  "And shalt be" Revelation 16:5 is correct in the context. Revelation 16:5, 7 state ***"And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus...And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."*** Those statements are consistent with other specific scriptures on God's judgement and its permanence.

"The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether" Psalm 19:9.

"The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness" Psalm 111:7-8.

"I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him" Ecclesiastes 3:14.

- *Internal considerations*

"And shalt be" Revelation 16:5 is precise with respect to the internal considerations of the Book of Revelation as Will Kinney states. **Beza's reasoning is sound. If you look at the theme of the book of Revelation itself, we see in Revelation 1:4 and 8: "Grace be unto you, and peace, from him which is, and which was, and which is to come;" - "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." In Revelation 4:8 we read: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." and in Revelation 11:17 "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come". These verses fit in perfectly with the constant theme of our coming Lord who is the beginning and the ending, the Alpha and Omega "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus."**

In sum ***"and shalt be"*** Revelation 16:5 satisfies **5** of Burgon's **7** stringent tests. It is scripture. PPPP has lied again in his denial of ***"and shalt be"*** Revelation 16:5 with his dogma **Beza's reading is an unwarranted conjectural emendation and is dismissed by Protestant scholarship**. The above research shows that ***"and shalt be"*** Revelation 16:5 is *not* **dismissed by Protestant scholarship** worthy of the name.

The Lord's warning through Moses is very real in PPPP's case.

"Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him" Numbers 15:31.

Concerning PPPP's dogma that **the Nestle-Aland (which is the standard in Protestantism** see **Second Exchange, April 27th 2014, This Writer's Response**.

The Nestle-Aland text is basically a corrupt text derived from Westcott and Hort, of whom Dr William Grady, *'O Biblios' - The Book* pp 205-206 [www.timefortruth.co.uk/why-av-only/] said *"Having carefully read both the* Life and Letters of Brooke Foss Westcott *by his son Arthur Westcott (1903) and the* Life and Letters of Fenton John Anthony Hort *by his son Arthur Fenton Hort (1896), this author is firmly convinced...that Drs Westcott and Hort were A PAIR OF UNSAVED LIBERALS WHOSE OPEN VATICAN SYMPATHIES CAST THEM AS THE CONSUMMATE JESUIT PLANTS!"* That is, the RV came from ***"that man of sin"*** 2 Thessalonians 2:3, not ***"the Spirit of truth"*** John 16:13.

Nestle repeatedly matches the DRB, JB, NJB, NWT against the AV1611 and is a standard not for Protestantism but for apostate Protestantism.

See brandplucked.webs.com/kjbarticles.htm *Undeniable Proof that the ESV, NIV, NASB are the new "Vatican Versions"* and this extract, author's emphases, noting that the ESV, NIV, NASV New Testaments all derive from editions of the Nestle-Aland/United Bible Societies New Testament Greek editions.

I have a copy of the Nestle-Aland Novum Testamentum Graece 27th edition right here in front of me. It is the same Greek text as the UBS (United Bible Society) 4th edition. These are the Greek readings and texts that are followed by such modern versions as the ESV, NIV, NASB,

Holman Standard AND the new Catholic versions like the St. Joseph New American Bible 1970 and the New Jerusalem bible 1985.

If you have a copy of the Nestle-Aland 27th edition, open the book and read what they tell us in their own words on page 45 of the Introduction. Here these critical Greek text editors tell us about how the Greek New Testament (GNT, now known as the UBS) and the Nestle-Aland Novum Testamentum Graece grew together and shared the same basic text. In the last paragraph on page 45 we read these words:

"The text shared by these two editions was adopted internationally by Bible Societies, **and FOLLOWING AN AGREEMENT BETWEEN THE VATICAN AND THE UNITED BIBLE SOCIETIES IT HAS SERVED AS THE BASIS FOR NEW TRANSLATIONS AND FOR REVISIONS MADE UNDER THEIR SUPERVISION. THIS MARKS A SIGNIFICANT STEP WITH REGARD TO INTERCONFESSIONAL RELATIONSHIPS.** It should naturally be understood that this text is a working text: it is not to be considered as definitive, but as a stimulus to further efforts toward defining and verifying the text of the New Testament."

There it is folks, in their own words. They openly admit that this text is the result of an agreement between the Vatican and the UBS and that the text itself is not "definitive" - it can change, as it already has and will do so in the future, and is not the infallible words of God but merely "a stimulus to further efforts".

The Pontifical Council for Promoting Christian Unity

This from their own site:

www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_pro_20051996_chrstuni_pro_en.html

Collaboration for the Diffusion of the Bible

"Following the responsibility undertaken by the then Secretariat for the preparation of the dogmatic Constitution on Divine Revelation, the PCPCU was entrusted with promoting ecumenical collaboration for the translation and diffusion of Holy Scripture (Dei Verbum, n. 22). In this context, it encouraged the formation of the Catholic Biblical Federation, with which it is in close contact. TOGETHER WITH THE UNITED BIBLE SOCIETIES IT PUBLISHED THE GUIDELINES FOR INTERCONFESSIONAL COOPERATION IN TRANSLATING THE BIBLE." (1968; new revised edition 1987).

The United Bible Societies Vice-President is Roman Catholic Cardinal Onitsha of Nigeria. On the executive committee is Roman Catholic Bishop Alilona of Italy and among the editors is Roman Catholic Cardinal Martini of Milan. Patrick Henry happily claims, "Catholics should work together with Protestants in the fundamental task of Biblical translation…[They can] work very well together and have the same approach and interpretation ... This signals a new age in the church." - Patrick Henry, New Directions in New Testament Study (Philadelphia: Westminster Press, 1979), 232-234.

Here is the United Bible Societies own website where they announced in March of 2013 the news of the new Pope Francis' longtime support of the UBS.

www.unitedbiblesocieties.org/news/3575-united-bible-societies-welcomes-pope-francis/

United Bible Societies welcomes Pope Francis

MARCH 15, 2013 - The election of Pope Francis, 'a long-time friend of the Bible Societies', is an encouragement to United Bible Societies (UBS) to work even harder to make the Bible available to everyone.

"He is a man of the UNIVERSAL CHURCH with an ECUMENICAL spirit and he is a pastor, who knows the reality of 'simple' people. The new Pope is a truly biblical person whose faith and actions are deeply rooted in the Bible and inspired by the Word of God."

"As a long-time FRIEND of the BIBLE SOCIETIES* Pope Francis knows that our raison d'être is the call to collaborate in the incarnation of our Christian faith," says Mr Perreau "WE ASSURE POPE Francis of our RENEWED AVAILABILITY to SERVE the CATHOLIC CHURCH in her endeavours to make the Word of God the centre of NEW evangelisation."

*These are new tactics for ecumenism. See www.jesus-is-lord.com/nobible.htm *Roman Catholic "Church" Prohibited Bible Reading* and this extract, no format changes. Pope Pius VII (1800-1823) denounced the Bible Society and expressed shock at the circulation of the Scriptures. ***"...her ways are moveable, that thou canst not know them"*** Proverbs 5:6.

On October 11th of 1962, the first session of the Vatican Council II meet in St. Peter's Basilica in Rome. Over the next few years, they plotted out the future of the Roman Catholic Church.

On November 18th, 1965, the **"Dogmatic Constitution on Divine Revelation"** was written. In chapter 6, on page 112, we read:

"But since the word of God must be readily available at all times, the church, with motherly concern, sees to it that suitable and correct translations are made into various languages, especially from the original texts of the sacred books. **If, when the opportunity presents itself and the authority of the church agree, these translations are made jointly with churches separated from us, they can then be used by all Christians."**

This is all the plan and design of the Jesuits to destroy the doctrine of "Sola Scriptura" [See **First Exchange, April 26th 2014** for PPPP's aggression against **sola scriptura**] and to bring the whole world back under the control of the Pope! For many direct quotes from Occultists, Spiritualists and Satanists who openly and harshly criticized the King James Bible and who promoted the Revised Version put out by Westcott and Hort to undermine and destroy faith in the King James Bible as the infallible words of God in the English language, see this site here. You will be amazed.

www.facebook.com/notes/brian-sirois/is-codex-sinaiticus-א-the-oldest-manuscript-or-just-an-invention-of-the-19th-cen/596041167093563?comment_id=6422380&offset=0&total_comments=9

Bro. Sirois' article is indeed most informative with respect to the satanic onslaught against the AV1611 almost from the time of its publication to the present, with particular emphasis on the conniving of spiritualists Westcott, Hort, Blavatsky etc. in the 19th century. He presents the case in great detail to show that Aleph Codex Sinaiticus is a 19th century *forgery*. P.D. Stuart in *Codeword Barbelon* Chapter 10 *The Jesuit Bibles – The Changing of The Word* also refers to Sinaiticus as a forgery. The implication is that the modern version supporters including the Nestle-Aland-UBS editors have lost half of their oldest and best manuscripts, with that half having been concocted two centuries after the publication of the AV1611. For that reason alone, the Nestle-Aland-UBS text cannot be a standard for anything, let alone ***"the scripture of truth"*** Daniel 10:21 in the New Testament.

James White says on p 33 of his book *The King James Only Controversy* what *"a great treasure"* Sinaiticus is - like the Piltdown skull www.nhm.ac.uk/nature-online/science-of-natural-history/the-scientific-process/piltdown-man-hoax/. As Eliphaz said ***"He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong"*** Job 5:13.

In sum, though, the origins of Siniaticus notwithstanding, Will Kinney has shown that PPPP has lied with his dogma **the Nestle-Aland (which is the standard in Protestantism**. The Nestle-Aland-UBS text is yet one more offspring of ***"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"*** Revelation 17:5.

PPPP has nevertheless shot himself in the foot with his dogma **the Nestle-Aland (which is the standard in Protestantism**. The Nestle-Aland-UBS editors have in recent decades been forced to change literally *hundreds* of their departures *from* the KING James Text *back to the King James Text*.

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 75-76 and this extract. No format changes have been made.

Concerning familiarity with the critical apparatus of a Greek text Gail Riplinger has an entire chapter in *New Age Bible Versions* Chapter 36 *The Modern Greek Editions* pp 492-503 where she reveals that it is Jacob Prasch who has shown a lack of familiarity with the critical apparatus of a Greek text. Gail Riplinger states, her emphases, with respect to the Nestle-Aland and United Bible Societies editions that Jacob Prasch perceives as superior to *"the Textus Receptus, from which the KJV was translated"* that *"Changes in both the Nestle's text and the critical apparatus have been made over the years. The NASB is based loosely on Nestle's 23rd edition (1959), but the NASB Greek Interlinear is marketed with Nestle's 21st edition (1951). In the recent Nestle's twenty-sixth edition (1979) the chameleon becomes a cobra with a whopping 712 changes in the Greek text. These drastic changes were a response to the cry of scholars who saw the mounting evidence of the papyri stacking up on the side of the KJV. Consequently, nearly 500 of these changes were 'white flags', retreating back to the pre-Westcott and Hort Textus Receptus readings. Now every third page reflects some sort of back-to-the King James Version reading. This about-face leaves Greek-o-philes footless, often armed only with their 1951 NASB-Nestle's Interlinear...*

"Much like Nestle's dramatic turn around, the UBS third edition was forced to make 500 changes from its second edition...The New International Version (NIV) followed the UBS first edition (1966), thereby missing hundreds of updates..."

Gail Riplinger shows further that *"Changes in...the critical apparatus"* cast further doubt on the content of extant modern version texts in addition to that arising from hundreds of missed updates especially insofar as the Nestle-Aland and UBS critical apparatuses were incomplete to start with.

"[N]oted scholars have concluded "the critical apparatus misleads the user and presents a distorted view of the evidence" [E. C. Colwell, as cited in *The Identity of the New Testament Text*, Wilbur Pickering, p 223]. *Eberhard Nestle's son, Erwin, said "My father knew quite well that a certain onesidedness adhered to his text." This new version critical apparatus cites only 7% of the cursives, 02% of the lectionaries, 24% of the church fathers and 33% of the versions."*

That is, Jacob Prasch lied when he said the Nestle-Aland 27th edition and the United Bible Societies 4th edition, which underlie modern English translations and are used most often in college and seminary-level Greek classes, are based not upon just a few texts, but upon all Greek manuscripts.

Gail Riplinger continues.

"The crumbling cause of the minority text mounts debris in the margin, as each subsequent ***printing*** *of Nestle's 26th edition shows changes in the critical apparatus. Its eighth printing affected Hebrews 6:7-9, 15-17, Ephesians 1 and 2, and 1 Thessalonians. Comfort says, "In future printings, we should see...[affected] John 18:36-19:7, Acts 2:30-37, 46-3:2, John 13:15-17, John 5:26-29, 36-38."*

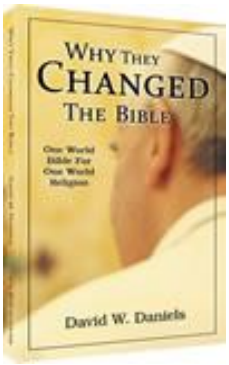
[See www.skypoint.com/members/waltzmn/CriticalEds.html and *Early Manuscripts and Modern Translations of the New Testament*, p 23]

"These changes are due to the historically weak foundation on which Nestle's readings lie. Nestle's omission of Matthew 21:44 is a typical example. It is based on three witnesses – D (fifth century), 33 and Lucifer of Cagliari. (The latter is not a legitimate witness since he quotes verse 43, not 42, 44, or 45.) The verse in question is in every known Codex, five from the second and third century, eight from the fourth, seven from the fifth and all other manuscripts following. It is in the ancient Syrian, Coptic, Armenian, Ethiopic, Curetonian, Harkleian, Peshitto, Old Latin and Vulgate versions. A few other brief examples represent the irrational judgements which have abounded in various editions of Nestle's Greek text.

- *Each of the gospels had at least six instances in which Nestle's ignored the oldest manuscripts. It disregarded the oldest readings in such places as Luke 16, Romans 5, 8, 9, 12, 15, Matthew 22, 27, I Corinthians, II Corinthians, Galatians 1, 2, 3, Ephesians 3, Colossians 1, and Revelation 11 (e.g. I Corinthians 13:3 in Nestle's reads like manuscript C (5th century) rather than P46, Aleph, B (2nd and 4th century) and the Majority.*
- *"Jesus" was omitted scores of places, such as Matthew 4:23, where its omission is based on only one manuscript; ALL other MSS have Jesus.*
- *Based on D (5th century) alone, 38 critical words (15%) were omitted from the last chapter of Luke. Nestle's followed 'D' alone many times. Ironically, however, D* ***has*** *John 5:34, yet Nestle's* ***omits*** *[the verse]."*

The above citations show that Gail Riplinger has a far greater familiarity with the critical apparatuses of the Nestle-Aland and United Bible Societies than Jacob Prasch in his off-handed arrogance supposes. The above citations show further that the critical apparatuses of the Nestle-Aland and United Bible Societies are *not* anywhere near as trustworthy guides for the validity of a modern departure from the 1611 Holy Bible as Jacob Prasch in his off-handed arrogance supposes, given that even *"Eberhard Nestle's son, Erwin, said "My father knew quite well that a certain onesidedness adhered to his text.""*

Jacob Prasch has thus far in his article exhibited the same one-sidedness. He should note Solomon's warning. ***"A false balance is abomination to the LORD: but a just weight is his delight"*** Proverbs 11:1.



So should PPPP. Note that David W. Daniels has explained in detail how mid-20th century missionary linguist Eugene Nida also helped bring about the Protestant-Catholic ***"iron mixed with miry clay"*** Daniel 2:41 amalgam that resulted in the Nestle-Aland-UBS text underlying most of the modern New Testaments with intensive Jesuit input.

See *Why They Changed the Bible – One World Bible for One World Religion* by David W. Daniels www.chick.com/catalog/bibleversions.asp, in particular Chapter 13 (!) *A Few Well-Placed Jesuits.*

See **Appendix 7 - Seven Purifications of the Textus Receptus, the Received Text** for the *real* standard in Bible belief.

As Dr Hills rightly said
standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf
Chapter 8 and printed edition p 220.

...the King James Version ought to be regarded not merely as a translation of the Textus Receptus but also as an independent variety of the Textus Receptus

...the King James Version has been shown to be both *an independent* and *the authoritative variety of the Textus Receptus and of* ***"the book of the LORD"*** Isaiah 34:16.

"So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him" Isaiah 59:19.

PPPP witters on.

Dr. Walton in his Prolog (and other learned Protestants) own that the Latin Vulgate is superior and that it ought not to be changed by any private persons: having been authorized and used in the Church for so many ages; the vigorous Protestant defender of the Vulgate - Walton -added it belongs to the Church to judge of the sense of the Scriptures. He also said "The Church, in a General Council, has declared the ancient Latin Vulgate authentic; but we do not find any Greek copy or edition, such as we can meet with at present, recommended to us by the Church. (*Prolegom.* chap. iv. 56,) He also said that what everyone versed in antiquity must allow is that "some parts of the New Testament were doubted of for some ages, till at length by consent of the whole Church, all the Books, as they are read at present, were received and approved."

PPPP's dogma above is yet more cribbing from haydock1859.tripod.com/id29.html *Haydock's Catholic Bible Commentary, 1859 Edition, General Preface Part II Dr Witham's Remarks to the Reader* [en.wikipedia.org/wiki/Robert_Witham Dr Robert Witham president of Douay College 1715-1738]. Note the following similarities with PPPP's comment. PPPP has corrected the typo come meet to **can meet**.

Dr. Walton,[9] in his Prolog. and other learned Protestants, own that the Latin Vulgate ought to be held in great esteem, and that it ought not to be changed by any private persons, having been authorized and used in the Church for so many ages; especially, saith Walton, since it belongs to the Church to judge of the sense of the Scriptures, and to recommend this sacred *Depositum* to the faithful. The Church, in a General Council, has declared the ancient Latin Vulgate authentic; but we do not find any Greek copy or edition, such as we come meet with at present, recommended to us by the Church.

The Church, in a General Council declared that dogma after its members i.e. Catholics destroyed as many authentic Bible manuscripts together with their owners as they could their hands on. See Wilkinson's analysis later.

For now, regardless of how **Dr. Walton in his Prolog (and other learned Protestants) own that the Latin Vulgate is superior and that it ought not to be changed by any private persons: having been authorized and used in the Church for so many ages** it is *Catholic* scholars who show what a textual shambles Jerome's Vulgate actually is, *including Jerome himself*.

Concerning Jerome as a papal scribe and neither a great saint nor a towering linguistic genius see again www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* p 88 and this extract also found in part on vulgate.org/.

Dr Mrs Riplinger states [*In Awe of Thy Word* by G.A. Riplinger p 963].

"Jerome corrupted [the] pure Old Itala Bible in the fourth century. He admitted in his Preface. "You [Pope Damasus] urge me to revise the Old Latin and, as it were, to sit in judgment on the copies of Scriptures which are now scattered throughout the world…Is there not a man, learned or unlearned, who will not, when he takes the volume in hand…call me a forger and a profane person for having had the audacity to add anything to the ancient books, or to make changes…" In Jerome's Prologue to the Catholic Epistles, "Preserved in the Codex Fuldensis"…he admits that Christians "have pronounced to have me branded a falsifier and a corrupter of the Sacred Scriptures"…Even Metzger admits, "Jerome's apprehension that he would be castigated for tampering with the Holy Writ was not unfounded. His revision of the Latin Bible provoked both criticism and anger, sometimes with extraordinary vehemence.""

Jerome's proximity to the original languages therefore only resulted in him aping the Bible corrupters who were contemporaneous with the original languages as Paul shows.

"For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" 2 Corinthians 2:17.

See again extracts from above that follow revealing Jerome to have been a papal pen pusher and disproving that St. Jerome's translation, moreover, was a careful, word-for-word rendering of the original texts into Latin. It was a partial translation of Eusebius' contaminated text, in large part not even the work of Jerome and riddled with errors as even Catholic scholars themselves declared.

See kjv.benabraham.com/html/chapter-3.html this writer's emphases. Wilkinson reveals far more about Jerome and his Vulgate than PPPP would ever approve of. See above link for numbered references in what follows...

Erasmus printed the Greek New Testament. Luther assailed the corruptions of the Latin Church. Revival of learning and the Reformation followed swiftly. The second measure adopted by the Pope which held the Latin West in his power was to stretch out his hands to Jerome (about 400 A.D.), the monk of Bethlehem, reputed the greatest scholar of his age, and appeal to him to compose a Bible in Latin similar to the Bible adopted by Constantine in Greek. **Jerome**, the hermit of Palestine, **whose learning was [equalled] only by his boundless vanity**, responded with alacrity. Jerome was furnished with all the funds he needed and was assisted by many scribes and copyists...

If [Europe]...were to be held submissive to such doctrines as the papal supremacy, transubstantiation, purgatory, celibacy of the priesthood, vigils, worship of relics, and the burning of daylight candles, the Papacy must offer, as a record of revelation, a Bible in Latin which would be as Origenistic as the Bible in Greek adopted by Constantine. Therefore, the Pope turned to Jerome to bring forth a new version in Latin.

Jerome was devotedly committed to the textual criticism of Origen, "an admirer of Origen's critical principles," as Swete says.(2) To be guided aright in his forthcoming translation, by models accounted standard in the semi-pagan Christianity of his day, Jerome repaired to the famous library of Eusebius and Pamphilus at Caesarea, where the voluminous manuscripts of Origen had been preserved.(3) Among these was a Greek Bible of the Vaticanus and Sinaiticus type.(4) Both these versions retained a number of the seven books which Protestants have rejected as being spurious. This may be seen by examining those manuscripts. These manuscripts of Origen, influenced Jerome more in the New Testament than in the Old, since finally he used the Hebrew text in translating the Old Testament. Moreover, the Hebrew Bible did not have these spurious books. **Jerome admitted that these seven books — Tobith, Wisdom, Judith, Baruch, Ecclesiasticus, 1st and 2nd Maccabees — did not belong with the other writings of the Bible.**

Nevertheless, the Papacy endorsed them, (5) and they are found in the Latin Vulgate, and in the Douay, its English translation.

The existence of those books in Origen's Bible is sufficient evidence to reveal that tradition and Scripture were on an equal footing in the mind of that Greek theologian. His other doctrines, as purgatory, transubstantiation, etc., had now become as essential to the imperialism of the Papacy as was the teaching that tradition had equal authority with the Scriptures. Doctor Adam Clarke indicates Origen as the first teacher of purgatory.

The Vulgate of Jerome

The Latin Bible of Jerome, commonly known as the Vulgate, held authoritative sway for one thousand years. The services of the Roman Church were held at that time in a language which still is the sacred language of the Catholic clergy, the Latin.

Jerome in his early years had been brought up with an enmity to the Received Text, then universally known as the Greek Vulgate.(6) The word Vulgate means, "commonly used," or "current." This word Vulgate has been appropriated from the Bible to which it rightfully belongs, that is, to the Received Text, and given to the Latin Bible. In fact, it took hundreds of years before the common people would call Jerome's Latin Bible, the Vulgate.(7) The very fact that in Jerome's day the Greek Bible, from which the King James is translated into English, was called the Vulgate, is proof in itself that, in the church of the living God, its authority was supreme. Diocletian (302-312 A.D.), the last in the unbroken line of pagan emperors, had furiously pursued every copy of it, to destroy it. The so-called first Christian emperor, Constantine, chief of heretical Christianity, now joined to the state, had ordered (331 A.D.) and under imperial authority and finances had promulgated a rival Greek Bible. Nevertheless, so powerful was the Received Text that even until Jerome's day (383 A.D.) it was called the Vulgate.(8)

The hostility of Jerome to the Received Text made him necessary to the Papacy. The Papacy in the Latin world opposed the authority of the Greek Vulgate. Did it not see already this hated Greek Vulgate, long ago translated into Latin*, read, preached from, and circulated by those Christians in Northern Italy who refused to bow beneath its rule? For this reason it sought the great reputation Jerome enjoyed as a scholar. Moreover, Jerome had been taught the Scriptures by Gregory Nazianzen, who, in turn, had been at great pains with two other scholars of Caesarea to restore the library of Eusebius in that city. With that library Jerome was well acquainted; he describes himself as a great admirer of Eusebius. While studying with Gregory, he had translated from Greek into Latin the Chronicle of Eusebius. And let it be remembered, in turn, that Eusebius in publishing the Bible ordered by Constantine, had incorporated in it the manuscripts of Origen.(9)

*Note Sister Riplinger's statement, *Hazardous Materials* pp 1095-1097:

*"God has provided many...expert opinions about what the Holy Bible **really** says, via inspired vernacular Holy Bibles. God knew the Greeks, as a nation could not bear the responsibility of preserving the word of God. He immediately provided a safety net in Acts 2 and 1 Cor. 14:21 to catch the words they were apt to lose. The Acts 2 "Scriptures in tongues," as Wycliffe called them, were created directly by the Holy Ghost and were not man-made **translations** from 'the' Greek (G. A. Riplinger, In Awe of Thy Word...p. 758* ["*the **Holy Ghost**...first **gave** the **Scriptures** in tongues to the Apostles of Christ, to speak the word **in all languages** that were ordained under heaven*" (John Wycliffe, *Wycket*...)]*). These "Scriptures" would have quickly been available in Latin, Coptic, Celtic, Ethiopic, Arabic, Hebrew and a myriad of other languages...*

The citation from Wilkinson continues.

In preparing the Latin Bible, Jerome would gladly have gone all the way in transmitting to us the corruptions in the text of Eusebius, but he did not dare. Great scholars of the West were already exposing him and the corrupted Greek manuscripts.(10) Jerome especially mentions Luke 2:33 (where the Received Text read: "And Joseph and his mother marvelled at those things which were spoken of him," while Jerome's text read: "His father and his mother marvelled," etc.) to say that the great scholar Helvidius, who from the circumstances of the case was probably a Vaudois, accused him of using corrupted Greek manuscripts.(11)

Although endorsed and supported by the power of the Papacy, the Vulgate — which name we will now call Jerome's translation — did not gain everywhere immediate acceptance. It took nine hundred years to bring that about.(12) **Purer Latin Bibles than it, had already a deep place in the affections of the West. Yet steadily through the years, the Catholic Church has uniformly rejected the Received Text wherever translated from the Greek into Latin and exalted Jerome's Vulgate. So that for one thousand years, Western Europe, with the exception of the Waldenses, Albigenses, and other bodies pronounced heretics by Rome, knew of no Bible but the Vulgate**. As Father Simon, that monk who exercised so powerful an influence on the textual criticism of the last century, says:

"The Latins have had so great esteem for that father (Jerome) that for a thousand years they used no other version."(13)

Therefore, a millennium later, when Greek manuscripts and Greek learning were again general, **the corrupt readings of the Vulgate were noted. Even Catholic scholars of repute**, before Protestantism was fully under way, **pointed out its thousands of errors**. As Doctor Fulke in 1583 **writing to a Catholic scholar, a Jesuit**, says:

"**Great friends of it** [Jerome's Vulgate] **and your doctrine**, Lindanus, bishop of Ruremond, and Isidorus Clarius, monk of Casine, and bishop Fulginatensis: of which the former **writeth a whole book, discussing how he would have the *errors, vices, corruptions, additions, detractions, mutations, uncertainties, obscurities, pollutions, barbarisms, and solecisms of the vulgar Latin translation corrected and reformed;* bringing many examples of every kind, in several chapters and sections: the other,** Isidorus Clarius, giving a reason of his purpose, **in castigation of the said vulgar Latin translation, confesseth that it was *full of errors almost innumerable;* which if he should have reformed all according to the Hebrew verity, he could not have set forth the vulgar edition, as his purpose was**. Therefore in many places he retaineth the accustomed translation, but in his annotations admonisheth the reader, how it is in the Hebrew. And, notwithstanding this moderation, **he acknowledgeth that about *eight thousand places* are by him so noted and corrected**." (Italics mine)."(14)

That is, *Catholic* scholars *themselves* and *Jerome himself* denied **that the Latin Vulgate is superior and that it ought not to be changed by any private persons: having been authorized and used in the Church for so many ages**.

Genuine Protestant scholars such as the King James translators also *rightly* denied **that the Latin Vulgate is superior and that it ought not to be changed by any private persons: having been authorized and used in the Church for so many ages**.

See again **Annotations to Exchanges and PPPP's objections to *"the scripture of truth"* Daniel 10:21**

First Exchange, April 26th 2014 and the following extract.

Extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Jacob Prasch* pp 163-164. Gail Riplinger's analyses citing *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm explodes the false notions that PPPP has about Jerome's Vulgate. No format changes have been made in what follows...

"Again, the KJB translators expressly stated that they did not follow the Latin Vulgate. A very large percentage of the KJB [translators'] introductory "The Translators to the Reader" was taken up to express their utter contempt for the Catholic church and its Latin Vulgate. In the KJB's preface the translators fearlessly said...

""For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar) the same will shine as gold more brightly, being rubbed and polished...

*""For what varieties have they, and what **alterations have they made**, not only of their Service books, Portesses and Breviaries, but also **of their Latin Translation?**...Neither were there this **chopping and changing** in the more ancient times only, but also of late...*

*""Pope Leo the Tenth allowed Erasmus' Translation of the New Testament, so much **different from the vulgar**...*

*""Nay, doth not Sixtus Quintus confess, that certain Catholics (he meaneth certain of his own side) were in such an humor of translating the Scriptures **into Latin**, that **Satan taking occasion by them**, though they thought of no such matter, did strive what he could, out of so **uncertain** and manifold **a variety of Translations**, so to **mingle all things**, **that nothing might seem to be left certain and firm in them, etc.?**...Nay, further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the old and new Testament, which the **Council of Trent** would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the Printing-house of **Vatican**? Thus Sixtus in his Preface before his Bible. And yet Clement the Eighth his immediate successor, published **another edition** of the Bible, **containing in it infinite differences** from that of Sixtus, (and many of them **weighty and material**) and yet this must be authentic by all means...so all the while that **our adversaries do make so many and so various editions themselves**, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting...*

Dr Moorman reveals the same conflict between Vulgate sources in *Early Manuscripts and the Authorized Version* pp 31-32 and in his accompanying list of scriptures. See **Table A5-3 Split Vulgate Mss. Matches for AV1611 versus Non-AV1611**. In a stunning display of hypocrisy aflame, PPPP has appealed to the King James translators for support but despised Dr Moorman.

That is, PPPP has lied in his comment **that the Latin Vulgate is superior and that it ought not to be changed by any private persons: having been authorized and used in the Church for so many ages**.

Moreover, it was not the case **that "some parts of the New Testament were doubted of for some ages, till at length by consent of the whole Church, all the Books, as they are read at present, were received and approved."**

See earlier in this work the diagram ***THE TWO PARALLEL STREAMS OF BIBLES*** and this extract from above, noting that ***"the church of God, the pillar and ground of the truth"*** 1 Timothy 3:15 had ***"the scripture of truth"*** Daniel 10:21 long before Catholic interference.

...both Protestant and even Catholic scholars who unlike PPPP knew what they were talking about denounced Jerome's Vulgate as shot through with errors [See Dr Fulke's statement above]. For numerous examples see **Appendix 5 The Manuscript Dichotomy, Bro. Al Cuppett's Vision Vindicated**, **Tables A5-1, 2, 3** with respect to:

The AV1611 versus Jerome's A.D. 405 Latin Vulgate, 1582 JR Jesuit-Rheims NTs with examples of Rome's aberrant manuscript sources for Jerome's Vulgate and Rome's alterations to and omissions from scripture as observed in Jerome's Vulgate to justify her heretical doctrines.

AV1611, Gothic Pre-350 A.D. versus Jerome's 405 A.D. Vulgate with Old Latin Matches showing that AV1611 readings *against* Jerome's Vulgate are found in the pre-350 A.D. Gothic and Old Latin sources that *pre-date* Jerome's Vulgate.

Split Vulgate Mss. Matches for AV1611 versus Non-AV1611 showing that Jerome's Vulgate textual sources are *themselves* self-contradictory and therefore Jerome's Vulgate cannot in itself be a pure preservation of ***"The words of the LORD"*** Psalm 12:6. **Table A5-3** also shows that Old Latin sources for the scriptures under consideration were also regrettably subject to Catholic degradation but nevertheless yield pre-Jerome support for the AV1611 against the non-AV1611 Vulgate departures in ratio **2:3** where specific data are available.

See next kjv.benabraham.com/html/chapter-2.html and these extracts, this writer's emphases.

This chapter will show that the Textus Receptus was the Bible in possession and use in the Greek Empire, in the countries of Syrian Christianity, in northern Italy, in southern France, and in the British Isles in the second century. This was a full century and more before the Vaticanus and the Sinaiticus saw the light of day.(10) **When the apostles of the Roman Catholic Church entered these countries in later centuries they found the people using the Textus Receptus; and it was not without difficulty and a struggle that they were able to displace it and to substitute their Latin Vulgate**. This chapter will likewise show that the Textus Receptus belongs to the type of these early apostolic manuscripts that were brought from Judea, and its claim to priority over the Vaticanus and Sinaiticus will be established.

Early Greek Christianity — Which Bible?

First of all, the Textus Receptus was the Bible of early Eastern Christianity. Later it was adopted as the official text of the Greek Catholic Church. There were local reasons which contributed to this result. But, probably, far greater reasons will be found in the fact that the Received Text had authority enough to become, either in itself or by its translation, the Bible of the great Syrian Church; of the Waldensian Church of northern Italy; of the Gallic Church in southern France; and of the Celtic Church in Scotland and Ireland; as well as the official Bible of the Greek Catholic Church. All these churches, some earlier, some later, were in opposition to the Church of Rome and at a time when the Received Text and these Bibles of the Constantine type were rivals. They, as represented in their descendants, are rivals to this day. The Church of Rome built on the Eusebio-Origen type of Bible; these others built on the Received Text. **Therefore, because they, themselves, believed that the Received Text was the true apostolic Bible**, and further, because the Church of Rome arrogated to itself the power to choose a Bible which bore the marks of systematic depravation [i.e. according to PPPP's disinformation **that "some parts of the New Testament were doubted of for some ages, till at length by consent of the whole Church, all the Books, as they are read at present, were received and approved."**], we have the testimony of these five churches to the authenticity and the apostolicity of the Received Text. **The following quotation from Dr. Hort is to prove that the Received Text was the Greek New Testament of the East**. Note that Dr. Hort always calls it the Constantinopolitan or Antiochian text:

"**It is no wonder that the traditional Constantinopolitan text, whether formally official or not, was the Antiochian text of the fourth century**. It was equally natural that the text recognized at Constantinople should eventually become in practice the standard New Testament of the East."(11)

Early Syrian Christianity — Which Bible?

It was at Antioch, capital of Syria, that the believers were first called Christians. And as time rolled on, the Syrian-speaking Christians could be numbered by the thousands. **It is generally admitted, that the Bible was translated from the original languages into Syrian about 150 A.D.**(12) This version is known as the Peshitto (the correct or simple). This Bible even to-day generally follows the Received Text.

One authority tells us that, —

"The Peshitto in our days is found in use amongst the Nestorians, who have always kept it, by the Monophysites on the plains of Syria, the Christians of St. Thomas in Malabar, and by the Maronites, on the mountain terraces of Lebanon."(14)...

Early England — Which Bible?

...Since Italy, France, and Great Britain were once provinces of the Roman Empire, the first translations of the Bible by the early Christians in those parts were made into Latin [See again *Hazardous Materials* pp 1095-197 by G. A. Riplinger *The Acts 2 "Scriptures in tongues," as Wycliffe called them, were created directly by the Holy Ghost and were not man-made* ***translations*** *from 'the' Greek (G. A. Riplinger, In Awe of Thy Word...p. 758*]. **The early Latin translations were very dear to the hearts of these primitive churches, and as Rome did not send any missionaries toward the West before 250 A.D., the early Latin Bibles were well established before these churches came into conflict with Rome. Not only were such translations in existence long before the Vulgate was adopted by the Papacy, and well established, but the people for centuries refused to supplant their old Latin Bibles by the Vulgate. "The old Latin versions were used longest by the western Christians who would not bow to the authority of Rome — e. g., the Donatists; the Irish in Ireland, Britain, and the Continent; the Albigenses, etc."**(19)

God in His wisdom had invested these Latin versions by His Providence with a charm that outweighed the learned artificiality of Jerome's Vulgate. This is why they persisted through the centuries. A characteristic often overlooked in considering versions, and one that cannot be too greatly emphasized, needs to be pointed out in comparing the Latin Bible of the Waldenses, of the Gauls, and of the Celts with the later Vulgate. To bring before you the unusual charm of those Latin Bibles, I quote from the Forum of June, 1887:

"**The old Italic version into the rude Low Latin of the second century held its own as long as Latin continued to be the language of the people. The critical version of Jerome never displaced it, and only replaced it when the Latin ceased to be a living language, and became the language of the learned. The Gothic version of Ulfilas, in the same way, held its own until the tongue in which it was written ceased to exist**. Luther's Bible was the first genuine beginning of modern German literature. In Germany, as in England, many critical translations have been made, but they have fallen stillborn from the press. The reason of these facts seems to be this, that the languages into which these versions were made, were almost perfectly adapted to express the broad, generic simplicity of the original text. Microscopic accuracy of phrase and classical nicety of expression may be very well for the student in his closet, but they do not represent the human and divine simplicity of the Scriptures to the mass of those for whom the Scriptures were written. To render that, the translator needs not only a simplicity of mind rarely to be found in companies of learned critics, but also a language possessing in some large

measure that broad, simple, and generic character which we have seen to belong to the Hebrew and to the Greek of the New Testament. **It was partly because the Low Latin of the second century, and the Gothic of Ulfilas, and the rude, strong German of Luther had that character in a remarkable degree, that they were capable of rendering the Scriptures with a faithfulness which guaranteed their permanence**."(20)

For nine hundred years, we are told, the first Latin translations held their own after the Vulgate appeared.(21) The Vulgate was born about 380 A.D. Nine hundred years later brings us to about 1280 A.D. This accords well with the fact that at the famous Council of Toulouse, 1229 A.D., **the Pope gave orders for the most terrible crusade to be waged against the simple Christians of southern France and northern Italy who would not bow to his power**. Cruel, relentless, devastating, this war was waged, destroying the Bibles, books, and every vestige of documents to tell the story of the Waldenses and Albigenses. **Since then, some authorities speak of the Waldenses as having as their Bible, the Vulgate. We regret to dispute these claims**. But when we consider that the Waldenses were, so to speak, in their mountain fastnesses, on an island in the midst of a sea of nations using the Vulgate, **without doubt they knew and possessed the Vulgate; but the Italic, the earlier Latin, was their own Bible, the one for which they lived and suffered and died**...

Early France – Which Bible?

In southern France, when in 177 A.D. the Gallic Christians were frightfully massacred by the heathen, a record of their suffering was drawn up by the survivors and sent, not to the Pope of Rome, but to their brethren in Asia Minor.(24) Milman claims that the French received their Christianity from Asia Minor.

These apostolic Christians in southern France were undoubtedly those who gave effective help in carrying the Gospel to Great Britain.(25) **And as we have seen above, there was a long and bitter struggle between the Bible of the British Christians and the Bible which was brought later to England by the missionaries of Rome. And as there were really only two Bibles, — the official version of Rome, and the Received Text, — we may safely conclude that the Gallic (or French) Bible, as well as the Celtic (or British), were the Received Text**. Neander claims, as follows, that the first Christianity in England, came not from Rome, but from Asia Minor, probably through France:

"**But the peculiarity of the later British church is evidence against its origin from Rome**; for in many ritual matters it departed from the usage of the Romish Church, and agreed much more nearly with the churches of Asia Minor. **It withstood, for a long time, the authority of the Romish Papacy**. This circumstance would seem to indicate, that the Britons had received their Christianity, either immediately, or through Gaul, from Asia Minor, — a thing quite possible and easy, by means of the commercial intercourse..."(26)

The Waldenses in Northern Italy — Which Bible?

The Waldenses of northern Italy were foremost among the primitive Christians of Europe in their resistance to the Papacy. They not only sustained the weight of Rome's oppression but they were successful in retaining the torch of truth until the Reformation took it from their hands and held it aloft to the world. Veritably they fulfilled the prophecy in Revelation concerning the church which fled into the wilderness where she hath a place prepared of God. *Revelation 12:6, 14.* **They rejected the mysterious doctrines, the hierarchal priesthood and the worldly titles of Rome, while they clung to the simplicity of the Bible.**

The agents of the Papacy have done their utmost to calumniate their character, to destroy the records of their noble past, and to leave no trace of the cruel persecution they underwent...

Ancient Documents of the Waldenses

There remains to us in the ancient Waldensian language, "The Noble Lesson" (La Nobla Leycon), written about the year 1100 A.D., which assigns the first opposition of the Waldenses to the Church of Rome to the days of Constantine the Great, when Sylvester was Pope. This may be gathered from the following extract:

"All the Popes, which have been from Sylvester to the present time." (Que tuit li papa, que foron de Silvestre en tro en aquest.)(36)

Thus when Christianity, emerging from the long persecutions of pagan Rome, was raised to imperial favor by the Emperor Constantine, the Italic Church in northern Italy — later the Waldenses — is seen standing in opposition to papal Rome. Their Bible was of the family of the renowned Itala. It was that translation into Latin which represents the Received Text [See again *Hazardous Materials* pp 1095-197 by G. A. Riplinger *The Acts 2 "Scriptures in tongues," as Wycliffe called them, were created directly by the Holy Ghost and were not man-made* ***translations*** *from 'the' Greek (G. A. Riplinger, In Awe of Thy Word...p. 758*]. Its very name "Itala" is derived from the Italic district, the regions of the Vaudois. **Of the purity and reliability of this version, Augustine, speaking of different Latin Bibles (about 400 A.D.) says:**

"Now among translations themselves the Italian (Itala) is to be preferred to the others, for it keeps closer to the words without prejudice to clearness of expression."(37)

The old Waldensian liturgy which they used in their services down through the centuries contained "texts of Scripture of the ancient Version called the Italick."(38)

The Reformers held that the Waldensian Church was formed about 120 A.D., from which date on, they passed down from father to son the teachings they received from the apostles.(39) The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D.(40) We are indebted to Beza, the renowned associate of Calvin, for the statement that the Italic Church dates from 120 A.D. From the illustrious group of scholars which gathered round Beza, 1590 A.D., we may understand how the Received Text was the bond of union between great historic churches...

Wilkinson's extensive and well-documented research shows that PPPP has lied with his dogma **that "some parts of the New Testament were doubted of for some ages, till at length by consent of the whole Church, all the Books, as they are read at present, were received and approved."**.

PPPP is no different in his venomous attitude to Bible believers and ***"the scripture of truth"*** Daniel 10:21 from the Catholics of whom Wilkinson states **The agents of the Papacy have done their utmost to calumniate their character, to destroy the records of their noble past, and to leave no trace of the cruel persecution they underwent...**

The agents of the Papacy of those times and those like PPPP will learn a bitter lesson.

"Also now, behold, my witness is in heaven, and my record is on high" Job 16:19.

Lastly the Church Fathers themselves testify that the Greek is corrupted and only the Latin is authentic. I can give you the evidence if you wish but due to your short attention span I have not included it in this submission.

PPPP has lied about **the Church Fathers** and what he perceives to be their support for Jerome's Vulgate. See remarks above with respect to *Catholic* condemnation of Jerome's Vulgate *and even that by Jerome himself*.

PPPP declines to furnish examples. However, examples will follow to show that PPPP has lied about **the Church Fathers** and what he perceives to be their support for Jerome's Vulgate.

You also make a citation of Moorman. That is an insult to my intelligence. You cited Hort (he is also debunked by James White) and Hort made the unbelievable assertion that the doxology exists in ancient manuscripts. Well can you name the manuscript?

Note first that PPPP is unable to address any of Dr Moorman's research and his only recourse is to launch into an *ad hominem* attack.

See the following extract from above concerning ancient witnesses to the words ***"For thine is the kingdom, and the power, and the glory, for ever. Amen"*** in Matthew 6:13 that PPPP is too scared to face up to after the manner of the female of whom the Lord Himself states through Ezekiel:

"How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the work of an imperious whorish woman" Ezekiel 16:30.

PPPP spouts on.

None of the ancient biblical manuscripts have the doxology.

PPPP has lied again about Matthew 6:13. See again this extract from under **First Exchange, This Writer's Response**.

Concerning Matthew 6:13 and the Doxology, here is the material from *'O Biblios' - The Book* www.timefortruth.co.uk/why-av-only/ pp 42-43 that pp missed...under _____.

Many witnesses to the Doxology existed before the 4th century uncials Aleph and B that cut out the words. Although most Old Latin sources in existence have the words cut out, it is known that they were subject to corruption e.g. by Origen and Jerome, as Dr Ruckman shows, *Biblical Scholarship*, Chapters 3, 4. Dr Ruckman also shows Carson to be fraudulent, pp 87-88, 297, 298, 476.

The witnesses for Matthew 6:13 show an unbroken and widespread testimony throughout history, indicating its authenticity. Dean Burgon, *The Revision Revised*, showed that departures from the AV1611 such as the Vatican texts that Carson and pp favour have only limited testimony by comparison, mainly Jerome's corrupt Vulgate and Aleph and B, i.e. the usual suspects or 1% manuscripts as Gail Riplinger describes them, *New Age Bible Versions* Chapter 39.

Dr Moorman indicates, *Early Manuscripts and the Authorized Version* p 63, that the Doxology was cut out in the 4th century owing to opposition to the Lord's literal kingdom to be established on earth following the 2nd Advent as prophesied in the OT e.g. Isaiah 2 [***"And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem"*** Isaiah 2:2-3]. The opposition was obviously Catholic, for obvious reasons.

Alan

Matthew 6:13

"For thine is the Kingdom, and the power, and the glory, for ever. Amen" is omitted by the DR, RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Fuller [*True or False?* 2nd Edition David Otis Fuller, D.D.] p 108, citing Burgon, states that of more than 500 relevant (Greek) manuscripts, all but nine contain the AV1611 reading. Hills*2019 [*The KJV Defended*] p 146 and [*Believing Bible Study*] p 118, states that uncials B, Aleph, D, Z and 6 cursives omit the words, together with 9 manuscripts of the Old Latin and all of Jerome's Vulgate. *2019The sites standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf *The King James Bible Defended* and www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf *Believing Bible Study* are online versions of Dr Hills's books.

The TBS *The Power and the Glory* have an extremely detailed compilation on this text as follows:

Evidence for the authenticity of the AV1611 reading:

1st Century: 2 Timothy 4:18b (cross reference)

2nd Century: Didache (document of Apostolic Teaching, discovered 1875, [*Believing Bible Study*] p 117), Tatian's Diatessaron, Old Syriac version (Peshitta)

3rd Century: Coptic and Sahidic (i.e. Egyptian) versions

4th Century: Apostolic Constitutions, Old Latin manuscript k, Gothic (Ulfilas [*The Christian's Handbook of Manuscript Evidence*] p 208) and Armenian versions

5th Century: Uncial W, Chrysostom, Isidore of Pelusium ([*The KJV Defended*] Chapter 6, p 147, standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf), Georgian version

6th Century: Uncials Sigma, Phi; Ethiopic version; Palestinian, Harkelian (Harclean) and Curetonian Syriac (standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf, [*The KJV Defended*] Chapter 6, p 148)

8th Century: Uncials E, L

9th Century: Uncials G, K, M, U, V, Delta, Phi, Pi; Old Latin f, g; Cursives 33, 565, 892

10th Century: Cursive 1079...

The above material shows that **ancient biblical manuscripts** from the 1st to the 5th centuries contain the Doxology of Matthew 6:13 in whole or in part. Evidence for the Doxology of Matthew 6:13 has been listed up to an including the 10th century because PPPP has tried to imply that the Doxology of Matthew 6:13 did not exist before the 11th century. See below.

As indicated earlier, see **Second Exchange, April 27th 2014, This Writer's Response**, pp was given the ancient sources for Matthew 6:13 and simply ignored them in order to lash out at you [Bro. John Davis] again. He demands in red to know what manuscript according to Hort contained the Doxology of Matthew 6:13. As indicated, he was given the pre-4th century sources but ignored them.

PPPP wasn't even aware that the pre-350 A.D. Gothic Bible contained the words ***"For thine is the kingdom, and the power, and the glory, for ever. Amen"*** long before Jerome set about compiling his Latin Vulgate. See above listing for 4th century sources for the words ***"For thine is the kingdom, and the power, and the glory, for ever. Amen"*** and **Table A5-2**. The Goths' sources had to be at contemporaneous with the texts of the 4th century codices Aleph and B that Jerome used to cut out the words ***"For thine is the kingdom, and the power, and the glory, for ever. Amen."***

For additional detail on Codex W, the oldest Greek manuscript listed above, see:

www.kjvtoday.com/home/is-the-doxology-to-the-lords-prayer-in-matthew-613-a-late-addition#TOC-Codex-Washingtonensis and this extract.

Roman Catholic and modern Bible versions of the prayer do not have this ending [***"For thine is the kingdom, and the power, and the glory, for ever. Amen"*** Matthew 6:13]. This powerful doxology has been falsely characterized as a late addition as it is not found in the two earliest Greek witnesses of Matthew 6:13 - Sinaiticus and Vaticanus both from the 4th century. Yet it is found in the third earliest Greek witness of Matthew 6:13, Codex Washingtonensis from the 4th to 5th century. Hence a manuscript testifying for the doxology is preceded by only two adverse manuscripts, and that by just one or a half century...

Codex W is therefore contemporaneous with Jerome's Vulgate. It is therefore no wonder that PPPP is too frightened to address that kind of evidence and instead lashes out at Dr .Moorman who is one of the genuine researchers who has presented that evidence.

PPPP has shown again that with respect to Matthew 6:13 he is like the heathen king of Ammon.

"Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him" Judges 11:28.

See this extract from above with respect to the citations of scripture by early church writers i.e. church fathers. The extract shows that PPPP has lied about **the Church Fathers** and their citations of scripture.

PPPP whines **You also make a citation of Moorman. That is an insult to my intelligence**.

PPPP is a coward who is too scared to face up to Dr Moorman's research because that research shows him up for the charlatan that he is and his 'church' as ***"...MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"*** Revelation 17:5. Citations and references follow from Dr Moorman's work *Early Church Fathers and the Authorized Version* pp 37-61. It is the same work that Dr Waite refers to above as ***B.F.T. #2136*** under a different title. Dr Moorman's detailed research shows again that PPPP has lied about **The top 'conservative' Protestant "biblical scholar" on the planet D.A. Carson**. D. A. Carson is no more of a Biblical scholar than Kit Carson was and a whole lot less honest www.pbs.org/weta/thewest/people/a_c/carson.htm.

Dr Moorman states p 37 *The early Fathers are now called to vote on 149 passages that affect the doctrinal heart of Scripture. Bear in mind that in each instance* the AV reading is opposed by Aleph and B* [i.e. the NIV]. *Therefore Textual Criticism would generally have to agree that these 149 AV readings are what they term "Distinctly Byzantine". And consider also that for the past one hundred years they have told us that few, if any, of these readings are found in the writings of the early Fathers.*

'The ante-Nicene fathers unambiguously cited every text type except the Byzantine.' (D. A. Carson. The King James Version Debate... p. 47...

When Seminary teachers such as Carson undermine faith in the Standard Bible by making this kind of statement, have they taken the time to verify their source?! The material in this digest has been presented plainly. It can be checked. It can be compared with other editions. If any can show (using the same Fathers on the same passages that this 2.3 to 1 advantage [*70% to 30% in favor of the Textus Receptus as opposed to B and Aleph* – Dr D. A. Waite] *to the Traditional Text can be overturned, I would be glad to see the evidence.*

The word endures in the place where the grass withers and the flower fades – i.e. on earth. [***"The grass withereth, the flower fadeth: but the word of our God shall stand for ever"***] *Isaiah 40:8.*

**Except in a few places where B is not extant. In which case Aleph must have the support of other early uncials or papyri.*

PPPP won't show it. The *149 passages that affect the doctrinal heart of Scripture* where the early church writers support the 1611 Holy Bible against the NIV* in overall ratio **2.3:1** are as follows. *Mostly in its text. Its footnotes cast doubt on some of the AV1611 readings in the passages below.

Matthew 1:25, 5:22, 27, 44, 6:1, 6:13, 33, 12:6, 13:51, 16:3, 17:20, 21, 18:11, 15, 20:18, 23:8, 24:36, 48, 25:13, 31, 26:42, 27:34, 35, 28:6

Mark 1:2, 3:15, 29, 9:29, 44, 10:24, 11:26, 15:28, 16:9-20

Luke 1:28, 2:14, 22, 33, 40, 43, 4:41, 9:55, 56, 12:39, 13:25, 14:5, 17:3, 21:36, 22:68, 23:42, 45, 24:46, 47

John 1:18, 27, 51, 3:13, 15, 4:42, 5:3, 4, 16, 17, 30, 6:14, 39, 47, 65, 69, 7:53-8:11, 28, 29, 59, 9:4, 35, 10:29, 32, 13:3, 32, 16:10, 16, 17:12, 17, 19:26, 20:17

Acts 2:30, 3:20, 6:8, 8:37, 16:11, 17:30

Romans 1:16, 10:15, 14:10, 15:29

1 Corinthians 5:4, 7, 6:20, 7:39, 9:1, 18, 22, 11:24, 15:47

2 Corinthians 4:10, 5:17, 11:31

Galatians 4:7, 5:19

Ephesians 1:1, 18, 3:9, 14, 5:9, 30, 6:12

Philippians 4:13

Colossians 1:14, 2:18

1 Thessalonians 2:15, 19, 3:11, 13

1 Timothy 1:17, 3:16, 4:12, 5:16, 21, 6:5, 7

2 Timothy 2:19

Hebrews 1:3, 3:1, 10:30, 34

1 Peter 4:14, 5:5

1 John 1:7, 2:7, 20, 28, 4:3, 5:7, 8

Jude 1

Revelation 1:9a, 9b, 11:15, 17, 14:5, 20:12, 22:14

Dr Moorman has clearly studied the works of the early church writers thoroughly. PPPP clearly has not. Solomon drew the distinction between them long ago.

"He that speaketh truth sheweth forth righteousness: but a false witness deceit" Proverbs 12:17.

It may now be shown that PPPP has lied about his favourite non-scholar James White with his dogma that **You cited Hort (he is also debunked by James White)**.

The Person Index to James White's book p 286 lists the page references to Westcott and Hort as pp 33, 45, 72 – no apparent mention, 83, 99, 100, 102-104, 122-123, 167, 203, 244-245, 264 – no apparent mention. White attempts to defend Westcott and Hort against Gail Riplinger's observations of Westcott and Hort's hatred of the 1611 Holy Bible on pp 100-102. Nowhere in his book does White attempt to debunk either Westcott or Hort. On p 122 in note 13 (!) of Chapter 5 *The King James Only Camp*, White says, his emphases, *"In the sense that Westcott and Hort correctly identified the need to examine the relationships of manuscripts, and demonstrated that it is simply not enough to **count** manuscripts, but instead we must **weigh** manuscripts (some manuscripts being more important than others as witnesses to the original text), one can say that modern texts are based upon their work. However, modern textual criticism has gone far beyond Westcott and Hort, and has in many instances corrected imbalances in their own conclusions."*

That is sheer fiction. See this extract from above and the detailed analyses that follow in its context.

Benjamin Wilkinson's summary chart ***THE TWO PARALLEL STREAMS OF BIBLES*** above gives the accurate historical perspective of the purified Psalm 12:6-7 scriptures with respect to Greek, Latin and other Bibles versus the Catholic aberrations of scripture including Jerome's Vulgate that PPPP idolises. Dean Burgon in effect elaborates in scholarly fashion upon Benjamin Wilkinson's pictorial representation. See www.deanburgonsociety.org/DeanBurgon/dbs2771.htm *Summary of Traditional Text, A Brief Summary of The Traditional Text of the Holy Gospels Vindicated and Established by Dean John William Burgon Edited by Edward Miller 1896*. It is up to PPPP to show that Dean Burgon's analysis of *The Traditional Text of the Holy Gospels* does not apply to the remainder of the Authorized King James New Testament. So far he has utterly failed to show anything of the kind. Dean Burgon's analysis of *The Traditional Text of the Holy Gospels* as ***"the scripture of truth"*** Daniel 10:21 that God has preserved Psalm 12:6-7 down through the centuries to its final perfected purified form as the Authorized King James New Testament follows in enclosed quotes with inserted selected comments by Dr D. A. Waite... [See context earlier.]

It is therefore clear that White did not debunk either Westcott or Hort and never attempted to. PPPP has lied again.

In sum, PPPP's comments have been shown to be an extended exercise in blatant falsehood as ***"A man that beareth false witness...a maul, and a sword, and a sharp arrow"*** Proverbs 25:18 i.e. typically Catholic after Jacob's description ***"instruments of cruelty are in their habitations"*** Genesis 49:5. This works' conclusions follow.

Conclusions

PPPP has certainly shown himself to be a papal puppet on a string. See ***Introduction***. The Biblical description of PPPP is that ***"He that hath no rule over his own spirit...like a city that is broken down, and without walls"*** Proverbs 25:28.

PPPP is therefore in bondage to ***"a lying spirit"*** 1 Kings 22:22, 23, 2 Chronicles 18:21, 22, ***"a perverse spirit"*** Isaiah 19:14 and ***"a spirit of an unclean devil"*** Luke 4:33 being ***"three unclean spirits like frogs...out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet"*** Revelation 16:13 the satanic spawn of ***"Babylon the great...the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird"*** Revelation 18:2.

That description fits PPPP according to the manner in which he has lied repeatedly throughout his outburst against Bro, Davis.

Noting this extract from the ***Introduction***:

PPPP's objections to ***"the scripture of truth"*** Daniel 10:21 the 1611 Holy Bible have centred on:

- Incomplete, non-identical and supposedly spurious manuscript sources for the 1611 Holy Bible
- The supposed superiority of Jerome's Latin Vulgate to the 1611 Holy Bible
- The supposed error of the Reformation principle en.wikipedia.org/wiki/Sola_scriptura *Sola scriptura "by Scripture alone"*
- Disputed texts in the 1611 Holy Bible.

This work has shown that PPPP has lied consistently throughout his submission with respect to the above points. **Appendices 1-7** provide further detailed evidence to that effect.

PPPP could of course produce only two disputed texts in the 1611 Holy Bible, namely the words ***"For thine is the kingdom, and the power, and the glory, for ever. Amen"*** in Matthew 6:13 and the words ***"and shalt be"*** in Revelation 16:5. This work has shown with respect to those disputed words and indeed with respect to all his anti-Biblical venom that PPPP is among those whom Jeremiah denounced as ***"O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not"*** Jeremiah 5:21.

The Psalmist had PPPP pegged a long time ago.

"Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood" Psalm 7:14.

Appendix 1 - James White and the 'King James Only Controversy' so-called

The following note was sent some years ago to a former pastor of a church this writer attends about James White's book. The note was sent on May 21st 2007. No reply was ever received. Some updates in braces [] have been inserted.

Dear ****,

Since you kindly lent me the book of the above title [The KJO Controversy], I thought I should bring you up to date on my study of it over the past year.

Having read it, I decided for my own edification to carry out my own review of the book, also bringing together the work of various other authors who have answered some the issues that James White raised.

My review is a little over half-finished [it is now complete, see link above], having reached the end of Chapter 6. I anticipate that, Lord willing and if the Lord doesn't come back in the meantime (I hope He will), I should have the review completed by early next year.

You were also kind enough to read my book on the subject, *'O Biblios,'* wherein my stance on the matter of the Bible is expressed.

My researches into James White's thesis have, if anything, served to strengthen that stance.

It should also be said that James White hasn't changed his stance either, as you can see from his web site, aomin.org/kjvo.html. I haven't read his answers to his critics in detail but they appear to be mainly a repetition of the contents of his book. They may merit a closer study in the future but for now, I can only deal with one controversy at a time.

Although my review is not complete, I have nevertheless been able to identify six main postulates that, even if not expressed as such, James White puts forward in his book. I have attached a summary of them, together with my summary answers, for your interest. Let me know if you have any problem opening the attachment. [See ***The King James Only Controversy by James White – Overview***. That item follows this note.]

In addition, I have been able to form some conclusions about James White and his work, which I have listed below. Eventual completion of my review of his book will not change them - though it might add to them. I believe that they, together with the attached material, should be kept in mind by anyone who reads White's book and who may be swayed by the opinions of some of his more prominent supporters in this country, e.g.

homepage.ntlworld.com/malcolmbowden/KJVonly.htm Malcolm Bowden of the *Creation Science Movement*. [See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Malcolm Bowden*.]

moriel.org/MorielArchive/index.php/discernment/ruckmanism/is-your-modern-translation-corrupt-2 Jacob Prasch of *Moriel Ministries*

My conclusions are as follows.

1. James White is a hireling. Although he recommends the purchase of *"multiple translations,"* p 7 of his book, he has a vested financial interest in persuading bible readers to buy the NASV, New American Standard Version, because he is (or was in the 1990s) a consultant to the NASV committee and *"has a financial relationship with the Lockman Foundation."* See www.exorthodoxforchrist.com/riplinger.htm. [The site appears to be no longer available. However, see en.wikipedia.org/wiki/James_White_%28theologian%29. The information is correct.] It is therefore easy to see why James White does not want bible readers to be 'KJV-Only.'

2. James White is not missionary minded. Whatever he may profess to the contrary, James White is not mindful of the mission field. Certainly his book displays little or no such concern for distributing the scriptures world-wide. He betrays his lack of concern in his statement above with respect to the purchase of *"multiple translations."* Dr Mrs Gail Riplinger, whom White attacks repeatedly in his book, exposes White's inward-looking attitude for what it is in her book, *Which Bible is God's Word?*, p 92-3 [2nd Edition 2007 p 116].

   "It is scandalous for rich Americans to have ten versions of the bible, instead of just one. Four million dollars was invested in the New King James Version; subsequent to that; several million dollars was spent on advertising campaigns. Many tribes and peoples around the world have no King James Bible type bibles at all; the Albanian bible was destroyed during the communist regime. Many of the tribes in New Guinea do not have a bible in their language. But, these countries have no money to pay the publishers. The publishers are not interested in giving these people bibles; they are just interested in making bibles that can produce a profit for their operation."

   Dr Mrs Riplinger's latest work, *In Awe of Thy Word*, which runs into almost 1,000 pages, demonstrates how particularly well-suited the AV1611 is for transmission into foreign languages and how it has long been esteemed by missionaries for that reason. All modern versions fall short of the AV1611 in this respect.

   James White revels somewhat on his web site, www.bible.org/page.php?page_id=664, in Dr Mrs Riplinger's designation of him as *"a rude, crude heretic."* But she didn't start out that way in her view of him, www.av1611.org/kjv/ripwhit5.html.

   So if James White eventually acquired that designation from a gracious Christian lady like Sister Riplinger, you can rest assured, he earned it.

3. James White is his own final authority. Nowhere in his book does James White specify what is the word of God, consisting of the words of God, and the final authority in all matters of faith and practice, between two covers and where the members of the Body of Christ can find it. It is abundantly clear from his book that he doesn't believe the AV1611 to be such. However, he betrays his own self-made approach to final authority in such statements as these, my underlining.

   P 95. *"The NIV's rendering of the term "flesh" in Paul's epistles as "sinful nature"...is a bit too interpretive for my tastes."*

   P 160-1. *"Scripture* [a selection of modern versions and excluding the AV1611] *records Jesus' call to take up the cross in three places, and this is sufficient."**

   *One wonders if White has informed the Godhead of his conclusion in this respect and advised Them of the necessary amendments to the word that *"is settled in heaven"* Psalm 119:89.

   Hopefully not, because, as it happens, White is wrong. Only Mark 10:21 as it stands unequivocally* in the AV1611 has the expression *"take up the cross."* The other three

verses, Matthew 16:24, Mark 8:34, Luke 9:23 all refer to *"his cross"* not "*the cross."* As you will appreciate, there is a distinct difference.

*Although on this occasion, the NKJV appears to have overlooked the usual footnote that would eliminate the expression, in accordance with the Nestle Aland-United Bible Societies text underlying the NASV, NIV etc.

4. James White is economical with the truth. James White repeatedly accuses 'KJV-Onlyists' of being *"inconsistent"* pp 60, 71, 72, 88, 209, 230, 231, 233, 248, 249 and of adopting "*double standards"* pp 107, 162, 170, 173, 232, 236, 244. At the very least, this is a case of 'pots and kettles.'

   For example, James White insists, p 38, that the AV1611 has added to the word of God by means of the phrase *"and the Lord Jesus Christ"* at the end of Colossians 1:2, even though the phrase has overwhelming attestation from a vast and varied body of sources, including Codex Aleph or Sinaiticus. See Moorman, *Early Manuscripts and the Authorized Version, A Closer Look!*, p 131. The phrase is in fact, one of the 'least disputable' of all the so-called 'disputed passages.'

   Yet White also describes Codex Aleph as *"a great treasure,"* p 33 - in spite of supposedly adding to the word of God in Colossians 1:2. What he neglects to tell the reader is the manner in which Aleph definitely *does* add to the word of God, by means of the New Testament apocryphal books, *The Shepherd of Hermas* and *The Epistle of Barnabas*.

   Gail Riplinger reveals in her book *New Age Versions*, p 557ff, that these two books urge the reader to *"take the name of the beast, give up to the beast and form a one-world government,"* along with other Satanic exhortations.

   James White neglected to mention any of this in his book but such is his *"great treasure."* He is clearly being *"inconsistent"* and applying a *"double standard."*

   (And it is therefore easy to see why White and his allies despise Gail Riplinger and her work in equal measure.)

5. James White leans heavily towards Rome and Watchtower. In spite of what James White would undoubtedly profess to the contrary, the departures from the AV1611 that White favours and which occur mostly in the NASV, NIV, also occur to a considerable extent in Catholic and Jehovah's Witnesses' bibles.

   White levels criticisms at 237 passages of scripture as they stand in the AV1611, 250 verses in total, of which 24 verses are from the Old Testament. Of that selection, the NIV stands with the AV1611 in only 9 of the 237 passages, or in 4% of the total. However, it lines up *against* the AV1611 *with* the JR, DR, JB and NWT* in 28% of the passages, with the JB and NWT in 69% of the passages and with one or more of the JR, DR, JB, NWT in 89% of the passages that White mentions.

   *DR - Douay-Rheims, Challoner's 1749 Revision, JR - Jesuit Rheims 1582 New Testament, from the web and probably a reproduction of the DR - it doesn't differ, JB - Jerusalem Bible, NWT - New World Translation

   James White won't see himself as a Vatican-Watchtower slave but he is. Note also that in these last days of *"perilous times"* 2 Timothy 3:1, the modern so-called 'evangelical' versions are drifting further from the 1611 Authorised Holy Bible than even the known apostate versions. The time of faith being *"made shipwreck"* cannot be long delayed, 1 Timothy 1:20 - though I admit that is a personal view.

In sum, I do not regard either James White or his work as trustworthy, a summary view that I believe will be reinforced as the review progresses [It was]. For now, for what it's worth, I

am quite happy for you to display this note and the accompanying attachment on the church notice board and/or circulate them however you may choose to and I will be quite happy to respond to any questions that may arise therefrom. [That never happened.]

I apologise for the length of this note but I hope that some useful clarification has been provided with respect to the issues that James White's book raises. Thank you again for the loan of it.

Yours in the Lord Jesus Christ, 2 Chronicles 14:11, [***"And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee**."*]

Alan

Appendix 2

***The 'Whitewash' Conspiracy – re: The King James Only Controversy* by James White**
Extract on White's 7 'KJB Errors'

Summary

This book by James White, of Alpha and Omega Ministries, Phoenix, Arizona, attempts to show that believing the Authorised 1611 King James Bible to be the pure words of God and the final authority in all matters of faith and practice, is wrong, because:

- There is no 'conspiracy' behind the modern versions against the AV1611
- The Greek texts underlying the modern translations have not been corrupted
- Modern scholarship that compiled these texts is entirely trustworthy
- The AV1611 is the result of human effort and contains errors
- The modern translations often yield superior readings to the AV1611
- The modern translations do not attack the Deity of the Lord Jesus Christ.

This review will show that White is wrong in all six of the above respects and that his book is an exercise in dissimulation from start to finish. Summary answers to White's essential postulates are as follows:

No Conspiracy?

John Burgon, Dean of Chichester and exhaustive researcher into the Text of the New Testament, pinpointed the satanic conspiracy against the holy scriptures as follows:

"Vanquished by THE WORD Incarnate, Satan next directed his subtle malice against the WORD written. Hence...the extraordinary fate which befell certain early transcripts of the Gospel…Corrupting influences…were actively at work throughout the first hundred and fifty years after the death of St John the Divine."

Uncorrupted Greek Texts?

Of the early Greek manuscripts that underlie the departures of the modern versions from the Authorised Version, Burgon, who collated them, said this:

"The five Old Uncials' (Aleph A B C D) falsify the Lord's Prayer as given by St. Luke in no less than forty-five words. But so little do they agree among themselves, that they throw themselves into six different combinations in their departures from the Traditional Text…and their grand point of union is no less than an omission of an article. Such is their eccentric tendency, that in respect of thirty-two out of the whole forty-five words they bear in turn solitary evidence."

Modern Scholarship Trustworthy?

The departures of the modern versions from the Authorised Version were orchestrated mainly by Cambridge academics Westcott and Hort. Of their 'scholarship,' Burgon stated:

"My contention is, - NOT that the Theory of Drs Westcott and Hort rests on an INSECURE foundation, but, that it rests on NO FOUNDATION AT ALL."

A Modern Scholar Speaks

Of White's remaining postulates, this is the verdict of Dr Frank Logsdon, principal scholar behind the NASV, New American Standard Version, match mate to the NIV:

"I must under God renounce every attachment to the New American Standard…you can say the Authorized Version is absolutely correct. How correct? 100% correct!"

Amen!

Introduction

The book *The King James Only Controversy* by James White, of Alpha and Omega Ministries, Phoenix, Arizona, attempts to show that anyone who believes the Authorised 1611 King James Bible to be the pure words of God and the final authority in all matters of faith and practice, is mistaken, on the grounds that:

- There is no 'conspiracy' behind the modern versions against the AV1611
- The Greek texts underlying the modern translations have not been corrupted
- Modern scholarship that compiled these texts is entirely trustworthy
- The AV1611 is the result of human effort and contains errors
- The modern translations often yield superior readings to the AV1611
- The modern translations do not attack the Deity of the Lord Jesus Christ.

This review will show that White is wrong in all six of the above respects and that his book is an exercise in dissimulation from start to finish.

In 1996, a year after White's book appeared, Dr Peter S. Ruckman of the Pensacola Bible Institute in Florida, published a nearly five-hundred page refutation of *The King James Only Controversy* that James White has never answered[6]. About the time of his book's publication, James White challenged Dr Ruckman to a debate claiming he could find seven errors in the Authorised Version.

As the one challenged, Dr Ruckman sent White notification of the time and place of the debate and a copy of a Gideon's AV1611 Bible from which he stipulated that White prove the seven errors that he alleged[7].

White reneged on the debate and has never issued Dr Ruckman with a fresh challenge. The BBB printed White's seven alleged errors and Dr Ruckman discussed them in detail. They are Luke 2:22, Acts 5:30, Hebrews 10:23, Jeremiah 34:16, Revelation 16:5, Acts 19:37 and 1 John 5:7. This work will address these verses either where White cites them first, e.g. in Chapter 4, with respect to Jeremiah 34:16, Luke 2:22, Revelation 16:5, 1 John 5:7 or in Chapter 5, where he attacks Dr Ruckman. Other shortcomings that White alleges the AV1611 contains, in response to his six postulates above will also be discussed subsequently but White's unwillingness to follow through on his challenge to Dr Ruckman does call into question his ability to substantiate the bold assertion he makes that the AV1611 is *"a great, yet imperfect translation of the Bible."*[8 p vii]

The above statement raises yet another question. What, according to White, is 'the Bible?' Nowhere in two hundred and seventy-one pages does White identify any single volume between two covers as 'the Bible.' White regards even the modern bibles as merely translations. And yet he asserts that *"We must be clear on why we believe the Bible to be God's Word,"*[8 p vi] stressing the importance of *"the Bible…God's word [requiring] us to be students of that book,""the entirety of the Bible,""the highest standard of truth,""to be men and women of truth and honesty,""Scripture…God's revealed truth,""Christians are to be lovers of truth,""A true Christian scholar is a lover of truth"*[8 pp vi, vii, viii, 13, 95, 217, 247].

But nowhere in his book does he specify what *"God's Word"* is, in a form that is accessible today, though he mentions various versions, Greek editions and manuscript sources. This is surely a point of contention with respect to *The King James Only Controversy*.

Yet White insists that it is the KJV Only advocates – anyone who believes that the Authorised Version *is* the Bible and God's pure word – who cause disruption and contention in the local church and are responsible for the destruction of many churches, though none that White can actually identify[8 pp iv-v].

Nevertheless, bible believers should be concerned over the seriousness of these charges, together with White's main postulates above and prepared to answer them. Thoroughgoing responses already

exist[9, 10, 11, 12] in this respect, in addition to Dr Ruckman's detailed work but nothing will be lost by additional study, drawing as appropriate on these earlier analyses, for as Solomon said:

"Where no counsel is, the people fall: but in the multitude of counsellors there is safety" Proverbs 11:14.

For simplicity, this review will follow the chapters of White's book in sequence, highlighting his main postulates as appropriate and dealing with his criticisms of the Holy Bible as they arise.

Where White has criticised particular passages of scripture as found in the AV1611 with respect to other alternatives, these are listed in the ***Appendix***, together with the equivalent renderings of the NIV*, a translation that White evidently favours over the AV1611 (most of the time) and those of certain translations that as a self-professed *"biblical conservative"* White would most likely *not* recommend**8 [p vii]. These are the JB, the Jerusalem Bible of the Roman Catholic Church, Challoner's Revision, 1749-1752 of the Roman Catholic DR, Douay-Rheims Version, the JR, Jesuit Rheims 1582 New Testament** and the NWT, the New World Translation of the Watchtower heresy.

*1984 Edition, www.studylight.org/.

The 2011 NIV, biblewebapp.com/niv2011-changes/#summary, makes minor word changes in Luke 2:22, Acts 5:30 that do not affect the responses that follow.

**Of necessity an inference, in that White fails to define a *"biblical conservative"*. However, he insists that – with the help various translations - he has8 [p 131] *"written entire books defending salvation by grace through faith alone."* This statement indicates that White would not support bibles compiled by groups that deny this doctrine.

***As available from the internet, www.hailandfire.com/1582RheimsTestament/index.shtml

An interesting result emerges from the comparison. White levels criticisms at 241 passages of scripture as they stand in the AV1611, 252 verses in total, of which 24 verses are from the Old Testament. Of that selection, the NIV stands with the AV1611 in only 9 of the 241 passages, or in 4% of the total. However, it lines up *against* the AV1611 *with* the JR, DR, JB and NWT in 28% of the passages, with the JB and NWT in 70% of the passages and with one or more of the JR, DR, JB, NWT in 89% of the passages that White mentions.

So according to White and regardless of his profession of *"defending salvation by grace through faith alone,"* given that he supports the modern renderings of these passages, at least seven times out of ten where 'disputed' passages arise, God gave His words to Rome and Watchtower but not to faithful bible believers who took the AV1611 ***"unto the uttermost part of the earth"*** Acts 1:8.

It is interesting to see what company a latter-day *"biblical conservative"* is prepared to keep but the Authorised Version does tend to unite former foes in ecumenical oneness, just as its Author did.

"And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves" Luke 23:12.

Unlike James White, this reviewer not only has 'the Bible' but possesses the Book in its 'entirety' and is aware of the testimony of centuries of jurisprudence in the English-speaking nations to the effect that the Authorised Holy Bible is indeed 'the highest standard of truth.' James White has not produced any that is higher.

This review will therefore not hesitate to cite the Authorised Holy Bible as appropriate in its own vindication. This is not *"circular reasoning"* of which White repeatedly accuses bible believers8 [pp vii, 85, n 34, 92, 112, 114, 126, 128, 155, 156, 167, 217, 219, 249] but *scriptural* reasoning, in the light of Paul's exhortation to the Corinthian Church ***"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual"*** 1 Corinthians 2:13.

Extracts from ***The 'Whitewash' Conspiracy*** follow, with respect to White's supposed seven errors in the 1611 Holy Bible.

White's 7 'KJB Errors' - Luke 2:22, Acts 5:30, Hebrews 10:23, Jeremiah 34:16, Revelation 16:5, Acts 19:37 and 1 John 5:7

From ***Chapter 4 – "Putting It Together"***

Luke 2:22

The AV1611 reading ***"her purification"*** in Luke 2:22 instead of *"their purification"* has support[13]* pp 68-69, p 86, 14 pp 150ff from 5-6 Greek manuscripts and the Old Latin but the AV1611 reading is at variance with most of the manuscript and version witnesses. *See also www.timefortruth.co.uk/why-av-only/ *"O Biblios" – The Book* p 50 of the uploaded file.

Nevertheless, as Dr Holland explains, *"Contextually, the reading must stand as reflected in the KJV. Under the Levitical Law [Leviticus 12:2-4] a woman was considered unclean after giving birth and needed purification."* Dr Moorman[15] states, his emphasis, *"The Law in Leviticus required purification* ***only*** *for the mother – not the child, not the father…Despite the manuscript support for "their purification" the reading is clearly wrong. It contradicts scripture and brings dishonour to Christ."*

Dr Moorman's comment highlights the fact – heavily reinforced by Dr Mrs Riplinger's work[16] – that the manuscripts, versions, patristic quotations and printed editions in the original languages are witnesses to the text of scripture that usually support the AV1611 *against* the modern versions. But these witnesses – such as are extant and have been collated to date – are not infallible. The 1611 Authorised Holy Bible is infallible.

And what James White and others contemptuously refer to as *"King James Onlyism"* is really *"King James AUTHORITARIANISM."*

This is what White, Kutilek, 'our critic' and the rest can't or couldn't stomach. It punctures their egos and threatens their incomes.

Dr Ruckman's comments7 on Luke 2:22 are as follows.

"(Luke 2:22)…"Her purification" is an "error" according to all Alexandrians for the Greek texts say…"their purification." Thus the NIV and NASV are correct in saying "THEIR purification." The only thing wrong with this is that it is a lie. Joseph didn't need any purification according to the Biblical source for the Biblical quotation (Leviticus 12). Only the WOMAN needed to be purified; look at it…

"So here is a case where the AV translators saw a Biblical problem that White didn't see, or didn't want to see, because he was dead set on FORCING THE BIBLE TO CONTRADICT ITSELF. If he could use the Greek to do this with he would do it; he did it. If the AV is in "error," then the NIV and NASV have ten times as bad an error, for they made a false document out of the "Law of Moses.""

In sum, the bible believer can have *"absolute certainty"*8 p 95 in following the AV1611 for all the verses that White8 p 68 lists above from Dr Hills's book, regardless of the variations in the TR. How the modern bible critic like James White sorts out the variant readings by a process of *"individual responsibility"*8 p 95 is problematic.

Jeremiah 34:16

Dr Ruckman has some explanatory comments about Jeremiah 34:167. See below. They are sufficient for a bible believer - though not for James White. He insists that because the different readings are still found in different editions of the AV1611, *"The person who does not make the KJV the absolute authority…has an easy answer; look at the Hebrew text and find out…[and] the Hebrew is plural here…the correct translation is the plural "you," i.e. "ye," which is, in fact, the reading found in the AV 1611."*

But only because *"the Hebrew is plural here."* According to White *"if we make the KJV the starting point (and this is exactly what radical KJV Onlyism does) there is simply no way of determining the correct text of Jeremiah 34:16."* He declares8 p 81 the reading ***"he"*** to be the error of *"a later English stylist [that]…somehow got past the final editing process and into print"* but expresses his dismay on discovering that the NKJV also says *"he"* in Jeremiah 34:16. However, after consultation with Dr James Price of the NKJV committee, White8 p 89 assures his readers that *"Future editions of the NKJV will change the pronoun back to "you.""*

Dr Ruckman responds as follows, his emphasis.

"White is worried about the fact that the Cambridge and Oxford editions of the AV don't match word for word…[White] even consulted Dr James Price (on the NKJV committee…) to get back to the "original text"…They both agreed the text should say "ye" instead of "he""…

"Both apostates (Price and White) insisted that the plural "ye" should be maintained because "he," being singular, was false. Whereupon they change the "ye" …to "you." But "you" in [modern] English, is not plural necessarily…[Greek and Hebrew] both have a plural form of "you" [but] Modern English does not preserve this distinction…

" BOTH variants in the AV (Jer. 34:16) were correct grammatically, if one deals with the English text or the Hebrew text. They (" ye" in the Cambridge) were being addressed as a group (plural, Jer. 34:13; as in Deut. 29), but the address was aimed at individual men (" he" in the Oxford edition), within the group. Either word would have been absolutely correct according to that great critic of critics, the word of God (Heb. 4:12-13)…

" No "editor" let anything slip by. White and Price think they are careful "editors." The translators chose two different ways of saying the same thing, and both of them accorded with the context of the verse, and both of them told the TRUTH. But because they weren't identical (Cambridge "ye," Oxford "he") the old self-righteous, practical atheists – no Alexandrian has any higher authority than his opinions or the opinions of his friends – claimed "error.""

And once again, White's claim is shown to be false.

" He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong" Job 5:13.

White refers to Dr Scrivener's collation of changes in the various editions of the AV1611 but he fails to mention the dates of the changes. Perhaps this is because, like the above examples, they were among the 72% of all textual variants that were finalised under the ministry of Drs Bois and Ward by 1638. Such an early date for the resolution of almost three-quarters of all such variants – and17 p 170 "*Scrivener alludes to less than two hundred as noteworthy of mention"* – effectively cripples White's insistence8 p 79 that "*these changes…represent a sticky problem for the radical proponent of KJV Onlyism…when the KJV is made the absolute standard…once a person has invested the English translation with inspiration itself."*

Dr Grady17 pp 227-8 also refutes White's half-truth8 p 78 that "*Editions with changes in the text came out as soon as 1612, [others] in 1613…1616, 1629, and 1638"* and his allusion to William Kilburne's claim in 1659 that "*20,000 errors had crept into six different editions [of the AV1611] in the 1650s."* Dr Grady states.

" When all else fails, detractors of the King James Bible will invariably ask their despised opponents, "WHICH Authorised Version do you believe, the 1611, 1613, 1767 or perhaps the 1850?" And while their bewildered victims are pondering this troublesome innuendo (analogous to such nonsense as "Have you quit beating your wife lately?"), they are subjected to an array of staggering statistics. Citing the Evangelical scholar Jack Lewis [also cited by White], *Keylock quotes him as stating:*

""Few people realise, for example, that thousands of textual errors have been found in the KJV. As early as 1659 William Kilburne found 20,000 errors in six KJV editions."

"Reckless statements such as Lewis' are incredibly misleading as the extent of these so-called "errors" are never explained to be primarily lithographical (printing) and orthographical (spelling) in nature. In 1611, the art of printing was an occupation of the utmost drudgery. With every character being set by hand, a multitude of typographical errors was to be expected...

" In addition to printing flaws, there was a continual change in spelling for which to care. Lewis did not inform his readers that there was no such thing as proper spelling in the seventeenth century...

" A significant portion of these twenty thousand "textual errors" were in reality nothing more than changing "darke" to "dark" or "rann" to "ran." Who but a Nicolataine priest [like James White] *would categorize as serious revisions the normal follow-up corrections of mistakes at the press?*

" It is impossible to overstate the duplicity of such critics who would weaken the faith of some with their preposterous reports of tens of thousands of errors in the Authorised Version...In his Appendix A (List of wrong readings of the Bible of 1611 amended in later editions) of his informative work, The Authorised Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives, Scrivener catalogued but a fraction of the inflated figures of modern scholarship.

" Excluding marginal alterations and Apocrypha citings, this author has personally reviewed pages 147-194 and counted LESS THAN 800 CORRECTIONS. And even this figure is misleading when you consider that many of the instances were repetitious in nature. (Six such changes involved the corrected spelling of "Nathanael" from the 1611's "Nathaneel" in John 1:45-49 and 21:2).

" Whereas Geisler and Nix cited Goodspeed's denouncing of Dr. Blayney's 1769 Oxford edition for deviating from the Authorised Version in "at least 75,000 details," Scrivener alludes to less than two hundred as noteworthy of mention."

The "*sticky problem"* exists only in the convoluted thought processes of James White and his fellow travellers. Clearly God worked with faithful, bible-believing editors such as Drs Bois and Ward to refine his Book just as He had summoned the scholarly King's men to translate it in the first place. God was the Principal Editor as well as the Principal Author of the 1611 Authorised Holy Bible and, as indicated earlier, the Book's own testimony of itself, which White denies, is that it *is* "***all scripture…given by inspiration of God"*** 2 Timothy 3:16a.

Revelation 16:5

White8 [pp 63-6] alludes to [Revelation 16:5], together with a unique reading of Beza's Greek Text in Revelation 16:5 preserved in the AV1611 as "***and shalt be."***

"Beza did introduce…" conjectural emendations," that is, changes made to the text without any evidence from the manuscripts. A few of these changes made it into the KJV, the most famous being Revelation 16:5, "O Lord, which art, and wast, and shalt be" rather than the actual reading, "who art and who wast, O Holy one."

Dr Ruckman has some comments on Revelation 16:5, as follows...

" Since White wrote his book to justify the sins of the NIV and NASV committees, do you think he was actually worried about "shalt be" in Revelation 16:5? You see the "and" in the verse was found in an early papyrus (P 47): "and…" what? The NIV and the NASV and Nestle and Aland and Hort had to get rid of the earliest papyrus this time. It was an embarrassment because it messed up their sentence. If they had followed their profession (" the oldest and best, etc.) they would have had to give you this: "Righteous art Thou, the Being One, AND the One who was, AND the Holy One." That is one awkward, cockeyed clause, so the "and" ("kai" in the papyrus) had to be dropped. Something originally followed that last "and," and it certainly was not "the Holy One." Undoubtedly, "in the original" (a famous, worn-out, Alexandrian cliché) it read "the One being, and the One who was, AND the One who shall be…

" Now, that is a conjecture, but it is a conjecture in the light of early Greek manuscript evidence that was discarded by Mr Nestle and Mr White. He and his buddies had to violate their own standards to get rid of the AV reading. Standard Operating Procedure in the Cult…

" They never waste their time on any text like they waste it on the English text of 1611. That is the one they hate…

" For those of you who think I am "overstepping" myself: Who inserted "nailed" into Acts 2:23 without being able to find one nail within one hundred verses of the verse (NASV)? There is not one Greek manuscript extant that says "nail" or "nails" or "nailing" or "nailed." But it doesn't bother any Alexandrian except in Revelation 16:5 in an AV. Remarkable, isn't it?…

" We would judge White's extant Greek texts on Revelation 16:5 to be defective, in regards to "shalt be," and this is apparent from the rejected "kai" in Papyrus 47. Why trade in absolute truth for a defective Greek manuscript? The truth is the Lord (vs. 5) had THREE lives (confirmed in Revelation 1:8, 8:8) and the "kai" (and) is found in both those passages. Someone messed with Revelation 16:5 in the Greek texts. It wasn't the AV translators…"

White is clearly being inconsistent in not highlighting the insertion of "*nailed"* in Acts 2:23, while complaining about Revelation 16:5 in the AV1611.

Moorman[18 p 152] notes that P47 contains the reading "*the Holy One"* but he adds[19 p 102] that "*The KJV reading is in harmony with the four other places in Revelation where this phrase is found, 1:4, 8, 4:8, 11:17. Indeed Christ is the Holy One, but in the Scriptures of the Apostle John the title is found only once (1 John 2:20), and there, a totally different Greek word is used. The Preface to the Authorised Version reads: "With the former translations diligently compared and revised." The translators must have felt there was good reason to insert these words though they ran counter to much external evidence. They obviously did not believe the charge made today that Beza inserted it on the basis of "conjectural emendation." They knew that they were translating the Word of God, and so do we. The logic of faith should lead us to see God's guiding providence in a passage such as this."*

The above would satisfy a bible believer with respect to Revelation 16:5 in the AV1611, though not James White.

1 John 5:7

White then directs his criticisms8 [pp 60-62] towards 1 John 5:7.

He seeks to undermine the authenticity of this verse mainly by reference to Erasmus's doubts about the passage. He states that "*[1 John 5:7]…was found only in the Latin Vulgate. Erasmus rightly did not include it in the first or second editions…he was constrained to insert the phrase in the third edition when presented with an Irish manuscript that contained the disputed phrase…the manuscript is highly suspect, in that it was probably was created in the house of Grey Friars, whose provincial, was an old enemy of Erasmus…we have a phrase that is simply not a part of the ancient Greek manuscripts of John's first epistle. The few manuscripts that contain the phrase are very recent, and half of those have the reading written in the margin. The phrase appears only in certain of the Latin versions. There are, quite literally, hundreds of readings in the New Testament manuscript tradition that have better arguments in their favor that are rejected by both Erasmus and the KJV translators. And yet this passage is ferociously defended by KJV advocates to this day…If indeed the Comma was a part of the original writing of the apostle John, we are forced to conclude that entire passages, rich in theological meaning, can disappear from the Greek manuscript tradition without leaving a single trace…the defenders of the KJV…[present] a theory regarding the NT text that in reality, destroys the very basis upon which we can have confidence that we still have the original words of Paul or John…in their rush to defend what is obviously a later addition to the text that entered into the KJV by unusual circumstances."*

Again, White neglects to mention where "*the original words of Paul or John"* can be found as the preserved words of God between two covers. He adds a note8 [pp 85-86] with respect to "*the grammatical argument that posits a problem in the masculine form of "three" and the genders of Spirit, blood and water"* and insists that "*This is not a very major problem, as "three" almost always appears in the NT as masculine when used as a substantive…this is more stylistic than anything else."*

First, White has demonstrated his contempt for, or wilful ignorance of, faithful bible believers such as the Waldenses, whose pre-1611 Latin Bibles, the texts of which date from as early as 157 AD, furnished *"unequivocal testimony of a truly apostolical branch of the primitive church, that the celebrated text of the heavenly witnesses* [1 John 5:7] *was adopted in the version which prevailed in the Latin Church, previously to the introduction of the modern Vulgate."* See Wilkinson's citation of Nolan, under ***Catholic Corrupters and Centuries of Warfare***. (See Wilkinson, kjv.benabraham.com/html/chapter-2.html)

How can a text of scripture preserved by "*a truly apostolical branch of the primitive church,"* possibly be a late addition? 157 AD is *not* late!

Dr Mrs Riplinger notes[16 p 946] that "*The world's leading Erasmusian scholar, Henk de Jonge, finds Bruce Metzger, James White, and others sorely wrong in their appraisal of Erasmus. He states, in his "Erasmus and the Comma Johannem," that White's assertions are patently wrong."*

The evidence for 1 John 5:7 as scripture has been summarised elsewhere[13 pp 88-89 319ff] but extracts follow, together with citations from other researchers.

See www.timefortruth.co.uk/why-av-only/ "*O Biblios" – The Book* pp 63-64, 249ff.

Dr Holland9 states in refutation of White's disinformation about 1 John 5:7 that "*Another example of false information is White's treatment of the "Johannine comma" (1 John 5:7). "If indeed the Comma was a part of the original writing of the apostle John, we are forced to conclude that entire passages, rich in theological meaning, can disappear from the Greek manuscript tradition without leaving a single trace" (p. 62)." Without a trace? White thinks it was added in the fifteenth century. Yet, it was quoted by Cyprian in 250 AD, used by Cassiodorus in the early sixth century, and found in the old Latin manuscript of the fifth century and in the Speculum."*

He has this further detailed study[14 pp 163ff] as follows. Dr Holland's book contains reference citations that have been omitted here.

Note that Dr Holland in his overview of 1 John 5:7 does *not* accept White's assertion that the grammatical difficulty arising from omission of the verse "*is not a very major problem."*

"1 John 5:7 (Johannine Comma) - "These Three Are One"

""For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

" The passage is called the Johannine Comma and is not found in the majority of Greek manuscripts. However, the verse is a wonderful testimony to the Heavenly Trinity and should be maintained in our English versions, not only because of its doctrinal significance but because of the external and internal evidence that testify to its authenticity.

" The External Support: Although not found in most Greek manuscripts, the Johannine Comma is found in several. It is contained in 629 (fourteenth century), 61 (sixteenth century), 918 (sixteenth century), 2473 (seventeenth century), and 2318 (eighteenth century). It is also in the margins of 221 (tenth century), 635 (eleventh century), 88 (twelfth century), 429 (fourteenth century), and 636 (fifteenth century). There are about five hundred existing manuscripts of 1 John chapter five that do not contain the Comma. It is clear that the reading found in the Textus Receptus is the minority reading with later textual support from the Greek witnesses. Nevertheless, being a minority reading does not eliminate it as genuine. The Critical Text considers the reading Iesou (of Jesus) to be the genuine reading instead of Iesou Christou (of Jesus Christ) in 1 John 1:7. Yet Iesou is the minority reading with only twenty-four manuscripts supporting it, while four hundred seventy-seven manuscripts support the reading Iesou Christou found in the Textus Receptus. Likewise, in 1 John 2:20 the minority reading pantes (all) has only twelve manuscripts supporting it, while the majority reading is panta (all things) has four hundred ninety-one manuscripts. Still, the Critical Text favors the minority reading over the majority in that passage. This is commonplace throughout the First Epistle of John, and the New Testament as a whole. Therefore, simply because a reading is in the minority does not eliminate it as being considered original.

" While the Greek textual evidence is weak, the Latin textual evidence for the Comma is extremely strong. It is in the vast majority of the Old Latin manuscripts, which outnumber the Greek manuscripts. Although some doubt if the Comma was a part of Jerome's original Vulgate, the evidence suggests that it was. Jerome states:

"" In that place particularly where we read about the unity of the Trinity which is placed in the First Epistle of John, in which also the names of three, i.e. of water, of blood, and of spirit, do they place in their edition and omitting the testimony of the Father; and the Word, and the Spirit in which the catholic faith is especially confirmed and the single substance of the Father, the Son and the Holy Spirit is confirmed."

" Other church fathers are also known to have quoted the Comma. Although some have questioned if Cyprian (258 AD) knew of the Comma, his citation certainly suggests that he did. He writes: "The Lord says, 'I and the Father are one' and likewise it is written of the Father and the Son and the Holy Spirit, 'And these three are one'." Also, there is no doubt that Priscillian (385 AD) cites the Comma:

"" As John says "and there are three which give testimony on earth, the water, the flesh, the blood, and these three are in one, and there are three which give testimony in heaven, the Father, the Word, and the Spirit, and these three are one in Christ Jesus."

" Likewise, the anti-Arian work compiled by an unknown writer, the Varimadum (380 AD) states: "And John the Evangelist says…'And there are three who give testimony in heaven, the Father, the Word, and the Spirit, and these three are one'." Additionally, Cassian (435 AD), Cassiodorus (580 AD), and a host of other African and Western bishops in subsequent centuries have cited the Comma. Therefore, we see that the reading has massive and ancient textual support apart from the Greek witnesses.

"Internal Evidence: The structure of the Comma is certainly Johannine in style. John is noted for referring to Christ as "the Word." If 1 John 5:7 were an interpretation of verse eight, as some have suggested, than we would expect the verse to use "Son" instead of "Word." However, the verse uses the Greek word logos, which is uniquely in the style of John and provides evidence of its genuineness. Also, we find John drawing parallels between the Trinity and what they testify (1 John 4:13-14). Therefore, it comes as no surprise to find a parallel of witnesses containing groups of three, one heavenly and one earthly.

" The strongest evidence, however, is found in the Greek text itself. Looking at 1 John 5:8, there are three nouns which, in Greek, stand in the neuter (Spirit, water, and blood). However, they are followed by a participle that is masculine. The Greek phrase here is oi marturountes (who bare witness). Those who know the Greek language understand this to be poor grammar if left to stand on its own. Even more noticeably, verse six has the same participle but stands in the neuter (Gk.: to marturoun). Why are three neuter nouns supported with a masculine participle? The answer is found if we include verse seven. There we have two masculine nouns (Father and Son) followed by a neuter noun (Spirit). The verse also has the Greek masculine participle oi marturountes. With this clause introducing verse eight, it is very proper for the participle in verse eight to be masculine, because of the masculine nouns in verse seven. But if verse seven were not there it would become improper Greek grammar.

" Even though Gregory of Nazianzus (390 AD) does not testify to the authenticity of the Comma, he makes mention of the flawed grammar resulting from its absence. In his Theological Orientations he writes referring to John:

"" (he has not been consistent) in the way he has happened upon his terms; for after using Three in the masculine gender he adds three words which are neuter, contrary to the definitions and laws which you and your grammarians have laid down. For what is the difference between putting a masculine Three first, and then adding One and One and One in the neuter, or after a masculine One and One and One to use the Three not in the masculine but in the neuter, which you yourselves disclaim in the case of Deity?"

" It is clear that Gregory recognized the inconsistency with Greek grammar if all we have are verses six and eight without verse seven. Other scholars have recognized the same thing. This was the argument of Robert Dabney of Union Theological Seminary in his book, The Doctrinal Various Readings of the New Testament Greek (1891). Bishop Middleton in his book, Doctrine of the Greek Article, argues that verse seven must be a part of the text according to the Greek structure of the passage. Even in the famous commentary by Matthew Henry, there is a note stating that we must have verse seven if we are to have proper Greek in verse eight.

" While the external evidence makes the originality of the Comma possible, the internal evidence makes it very probable. When we consider the providential hand of God and His use of the Traditional Text in the Reformation it is clear that the Comma is authentic."

David Cloud supports 1 John 5:7 as follows[11 Part 3].

" WHITE MAKES AN ISSUE OF THE ALLEGED LACK OF SUPPORT FOR 1 JOHN 5:7.

" *White largely ignores the powerful arguments which have led Bible believers to accept 1 John 5:7 as Scripture for centuries on end. 1 John 5:7 stood unchallenged in the English Bible for a full six hundred years. It was in the first English Bible by John Wycliffe in 1380, in Tyndale's New Testament of 1525, the Coverdale Bible of 1535, the Matthew's Bible of 1537, the Taverner Bible of 1539, the Great Bible of 1539, the Geneva New Testament of 1557, the Bishop's Bible of 1568, and the Authorized Version of 1611. It did not disappear from a standard English Bible until the English Revised of 1881 omitted it.*

" James White would probably reply, "Sure, Wycliffe translated from the Latin Bible and 1 John 5:7 has always been in the Latin Bible. It was an accident of history. It doesn't mean anything." I believe this history means a lot. The fact that the most widely used Bibles through the centuries con-

tained 1 John 5:7 speaks volumes to me. It tells me that God had His hand in this, that it is preserved Scripture. Were the countless preachers, theologians, church and denominational leaders, editors, translators, etc., who accepted the Trinitarian statement in 1 John 5:7-8 of these English Bibles through all these long centuries really so ignorant? What a proud generation we have today! White is correct when he states that long tradition in itself is not proof that something is true, but he ignores the fact that long tradition CAN BE an evidence that something is true, and if that tradition lines up with the Word of God, it is not to be discarded. "Remove not the ancient landmark, which thy fathers have set" (Proverbs 22:28). There are many reasons for believing 1 John 5:7 was penned by the Apostle John under inspiration of the Holy Spirit, but White's readers are not informed of this fact and are left with an insufficient presentation of this issue.

"White ignores the scholarly defense of the Trinitarian passage published by Frederick Nolan in 1815 - An Inquiry into the Integrity of the Greek Vulgate or Received Text of the New Testament, in which the Greek manuscripts are newly classed, the integrity of the Authorised Text vindicated, and the various readings traced to their origin. This 576-page volume has been reprinted by Bible for Today, 900 Park Ave., Collingswood, NJ 08108. The Southern Presbyterian Review for April 1871, described Nolan's book as "a work which defends the received text with matchless ingenuity and profound learning."

"White ignores the Christ-honoring scholarship of 19th-century Presbyterian scholar Robert Dabney, who wrote in defense of the Trinitarian statement in 1 John 5:7 (Discussions of Robert Lewis Dabney, "The Doctrinal Various Readings of the New Testament Greek," Vol. 1, p. 350-390; Edinburgh: Banner of Truth Trust, 1891, reprinted 1967). Dabney was offered the editorship of a newspaper at age 22 and it was said of him that no man his age in the U.S. was superior as a writer. He taught at Union Theological Seminary from 1853 to 1883 and pastored the College Church during most of those years. He contributed to a number of publications, including the Central Presbyterian, the Presbyterian Critic, and the Southern Presbyterian. His last years were spent with the Austin School of Theology in Texas, a university he co-founded. A.A. Hodge called Dabney "the best teacher of theology in the United States, if not in the world," and General Stonewall Jackson referred to him as the most efficient officer he knew (Thomas Cary Johnson, The Life and Letters of Robert Lewis Dabney, cover jacket, The Banner of Truth Trust, 1977 edition of the 1903 original).

" White ignores the fact that it was particularly the Unitarians and German modernists who fought viciously against the Trinitarian passage in the King James Bible. For example, in my library is a copy of Ezra Abbot's Memoir of the Controversy Respecting the Three Heavenly Witnesses, 1 John v. 7 (New York: James Miller, 1866). Abbot, Harvard University Divinity School professor, was one of at least three Christ-denying Unitarians who worked on the English Revised Version (ERV) of 1881 and the American Standard Version (ASV) of 1901. Abbot was a close friend of Philip Schaff, head of the ASV project, and was spoken of warmly in the introduction to Schaff's history. According to the testimony of the revisers themselves, the Unitarian Abbot wielded great influence on the translation. Consider the following statement by Matthew Riddle, a member of the ASV translation committee:

"" Dr. Ezra Abbot was the foremost textual critic in America, and HIS OPINIONS USUALLY PREVAILED WHEN QUESTIONS OF TEXT WERE DEBATED. Dr. Ezra Abbot presented a very able paper on the last clause of Romans 9:5, arguing that it was a doxology to God, and not to be referred to Christ. His view of the punctuation, which is held by many modern scholars, appears in the margin of the American Appendix, and is more defensible than the margin of the English Company. Acts 20:28. 'The Lord' is placed in the text, with this margin: 'Some ancient authorities, including the two oldest manuscripts, read God.'...Dr. Abbot wrote a long article in favor of the reading [which removes 'God' from the text]" (Matthew Riddle, The Story of the Revised New Testament, Philadelphia: The Sunday School Times Co., 1908, pp. 30, 39, 83).

" Matthew Riddle's testimony in this regard is very important as he was one of the most influential members of the American Standard Version committee and one of the few members who survived to

see the translation printed. The ASV was the first influential Bible published in America to drop 1 John 5:7 from the text, AND IT DID SO UNDER THE INFLUENCE OF A UNITARIAN. White sees no significance to these matters. I see great significance. White, as do most modern version defenders, ignores the direct Unitarian connection with modern textual criticism and with the textual changes pertaining to the Lord Jesus Christ which appear in the modern versions. We have exposed this connection extensively in our book Modern Versions Founded upon Apostasy.

" White also ignores the scholarly articles defending 1 John 5:7 which have been published since the late 1800s by the Trinitarian Bible Society. He also ignores the excellent defense of 1 John 5:7-8 by Jack Moorman in his 1988 book When the KJV Departs from the "Majority" Text: A New Twist in the Continuing Attack on the Authorized Version (Bible for Today, 900 Park Ave., Collingswood, NJ 08108). Moorman gives an overview of the internal and external evidence for this important verse. White also ignores the excellent reply given in 1980 by Dr. Thomas Strouse to D.A. Carson's The King James Version Debate, in which Dr. Strouse provides an overview of the arguments supporting the authenticity of 1 John 5:7 as it stands in the Received Text. Dr. Strouse (Ph.D. in theology from Bob Jones University) is Chairman of the Department of Theology, Tabernacle Baptist Theological Seminary (717 N. Whitehurst Landing Rd., Virginia Beach, Virginia 23464. 888-482-2287, tbcm@exis.net).

"White also ignores the landmark work of Michael Maynard, author of A History of the Debate over 1 John 5:7-8 (Comma Publications, 1855 "A" Ave. #4, Douglas, AZ 85607). It is possible, of course, that he had not seen Maynard's book prior to the publication of The King James Bible Controversy. Maynard's book basically summarizes the long-standing defense of 1 John 5:7-8 as it exists in the King James Bible, but White pretends that there is no reasonable defense of the Trinitarian passage."

Dr Moorman[19 pp 115ff] summarises the reasons why bible critics reject 1 John 5:7 and cites Dabney's evaluation of the verse as follows. See also this author's earlier work[13 pp 322ff]. See "*O Biblios*" – *The Book* p 251 www.timefortruth.co.uk/why-av-only/.

""The masculine article, numeral and participle HOI TREIS MARTUROUNTES, are made to agree directly with three neuters, an insuperable and very bald grammatical difficulty. If the disputed words are allowed to remain, they agree with two masculines and one neuter noun HO PATER, HO LOGOS, KAI TO HAGION PNEUMA and, according to the rule of syntax, the masculines among the group control the gender over a neuter connected with them. Then the occurrence of the masculines TREIS MARTUROUNTES in verse 8 agreeing with the neuters PNEUMA, HUDOR, and HAIMA may be accounted for by the power of attraction, well known in Greek syntax…If the words [of verse 7] are omitted, the concluding words at the end of verse 8 contain an unintelligible reference. The Greek words KAI HOI TREIS EIS TO HEN EISIN mean precisely - "and these three agree to that (aforesaid) One." If the 7th verse is omitted "that One" does not appear.""

Moorman adds that "*Gaussen says it best: "Remove it, [verse 7] and the grammar becomes incoherent.""*

White may disagree but the sources that Moorman quotes provide much more detailed analyses than White does. As indicated, Moorman also gives a detailed analysis of support for 1 John 5:7 as it reads in the AV1611 – see Holland and Cloud above - and refers the reader to Dr Hills[20 pp 209ff] for his explanation of why the verse was possibly omitted from the majority of Greek manuscripts.

Dr Hills refers to Sabellius's heresy of the 3rd century, which taught that the three Persons of the Godhead were not distinct Persons but identical. Hills concludes that the statement "***these three are one"*** in 1 John 5:7 "*no doubt seemed to [orthodox Christians] to teach the Sabellian view…and if during the course of the controversy manuscripts were discovered which had lost this reading [by accidental omission], it is easy to see how the orthodox party would consider these mutilated manuscripts to represent the true text and regard the Johannine Comma as a heretical addition."*

Dr Hills states that "*In the Greek-speaking East…the struggle against Sabellianism was particularly severe,"* resulting in the loss of 1 John 5:7 from most Greek manuscripts, whereas it was nevertheless preserved in the Latin-speaking West "*where the influence of Sabellianism was probably not so great."*

White attempts to undermine Dr Hills's analysis of support for 1 John 5:7 as follows8 p 85. "*Hills is one of the few who seem to have thought through the matter to its conclusion, though he is not quick to bring out the fact that this means the Greek manuscript tradition can be so corrupted as to lose, without trace, an entire reading."* White's contempt for bible believers emerges once again, where he states in this note "*Most who defend [1 John 5:7] do so by merely repeating the maxim that the KJV is the Word of God, and hence the passage should be there (i.e. they use completely circular reasoning)."*

Again, White ignores his own 'circularity,' evident in his own 'maxim,' of rejecting AV1611 readings "***by any means*,"** 2 Corinthians 11:3a; apparent lack of manuscript support, alleged recension and conflation in the Byzantine "*text-type,"* Erasmus's notes, "*a great treasure"* like Codex Aleph (supposedly such) and alleged "*harmonization"* and *"expansions of piety"* etc. His note above could be re-worded as follows.

"I, James White, who reject 1 John 5:7 do so by merely repeating the maxim that the KJV is not the Word of God wherever I can find something that conflicts with it, and hence the passage should not be there (i.e. I use completely circular reasoning)."

But White is lying about Dr Hills, who gives a comprehensive summary of early sources for 1 John 5:7, including Cyprian, 250 AD, which White wilfully ignored insofar as he had Dr Hills's book in front of him. See Dr Holland's remarks above, in refutation of White's lie.

Moreover, White was clearly too careless to check out the work of R.L. Dabney[13 p 322] who gives a further explanation of how 1 John 5:7 might initially have been removed from early Greek manuscripts, by means that were *not* accidental. See remarks by Whitney and Wilkinson, under ***White's Introduction***, to the effect that "*those who were corrupting the scriptures, claimed that they were really correcting them"* and Colwell's statement that "*The first two centuries witnessed the creations of the large number of variations known to scholars today in the manuscripts of the New Testament most variations, I believe, were made deliberately."*

Dabney states.

" There are strong probable grounds to conclude, that the text of Scriptures current in the East received a mischievous modification at the hands of the famous Origen. Those who are best acquainted with the history of Christian opinion know best, that Origen was the great corrupter, and the source, or at least earliest channel, of nearly all the speculative errors which plagued the church in after ages...He disbelieved the full inspiration and infallibility of the Scriptures, holding that the inspired men apprehended and stated many things obscurely...He expressly denied the consubstantial unity of the Persons and the proper incarnation of the Godhead - the very propositions most clearly asserted in the doctrinal various readings we have under review.

" The weight of probability is greatly in favour of this theory, viz., THAT THE ANTI-TRINITARIANS, FINDING CERTAIN CODICES IN WHICH THESE DOCTRINAL READINGS HAD BEEN ALREADY LOST THROUGH THE LICENTIOUS CRITICISM OF ORIGEN AND HIS SCHOOL, INDUSTRIOUSLY DIFFUSED THEM, WHILE THEY ALSO DID WHAT THEY DARED TO ADD TO THE OMISSIONS OF SIMILAR READINGS."

Concerning the Irish Manuscript 61 that White dismisses as "*highly suspect,"* attention is drawn to Dr Ruckman's description[13 p 321] of this document.

" How about that Manuscript 61 at Dublin?

" Well, according to Professor Michaelis (cited in Prof. Armin Panning's "New Testament Criticism"), Manuscript 61 has four chapters in Mark that possess three coincidences with Old Syriac,

two of which also agree with the Old Itala: ALL READINGS DIFFER FROM EVERY GREEK MANUSCRIPT EXTANT IN ANY FAMILY. The Old Itala was written long before 200 A.D., and the Old Syriac dates from before 170 (Tatian's Diatessaron).

"Manuscript 61 was supposed to have been written between 1519 and 1522; the question becomes us, "FROM WHAT?" Not from Ximenes's Polyglot - his wasn't out yet. Not from Erasmus, for it doesn't match his "Greek" in many places. The literal affinities of Manuscript 61 are with the SYRIAC (Acts 11:26), and that version WAS NOT KNOWN IN EUROPE UNTIL 1552 (Moses Mardin)."

Dr Ruckman's findings add support for 1 John 5:7 from Tatian and the Old Syriac, 170-180 AD, in harmony with the Old Itala Bibles, whose text dates from 157 AD. Again, hardly "*a later addition."*

In opposition to all this, White's ally, D. Kutilek, has an article entitled *A Simple Outline on 1 John 5:7* on his site, www.kjvonly.org/index.html.

He declares.

"An Irish monk deliberately fabricated such a manuscript to meet Erasmus' requirement. This manuscript (no. 61) was copied from an early manuscript which did not contain the words. The page in this manuscript containing the disputed words is on a special paper and has a glossy finish, unlike any other page in the manuscript. On the basis of this ***one*** *16th century deliberately falsified manuscript, Erasmus inserted the disputed words in his 3rd, 4th, and 5th editions of the Greek NT, though he protested that he did not believe the words were genuine."*

"Simple" is the operative word.

- Who was this Irish monk?
- What manuscript did he copy from?
- Who testified about "*the disputed words"* being "*on a special paper"* and where is the evidence?
- Why should a forger risk arousing suspicion by use of the "*special paper"* ?
- Even then, how does use of the "*special paper"* establish unequivocally that the "*disputed words"* were not in the source manuscript?
- Where is the statement from Erasmus protesting against 1 John 5:7?

It is significant that Kutilek fails to address any of these questions. Unless he does, his assertions with respect to Manuscript 61 must be rejected as spurious.

With incisive comments on much of the above, Dr Ruckman summarises the evidence for 1 John 5:7 as follows with respect to texts and citations7, "*If I had debated Flimsy-Jimmy, I would have pulled Which Bible? on him (by David Otis Fuller) and put pages 211 and 212 before the video camera. You see, the King James translators had four Waldensian Bibles on their writing tables in 1611. These Waldensian Bibles had 1 John 5:7-8 in them."*

See remarks under ***Catholic Corrupters and Centuries of Warfare*** in *KJO Review Full Text* pp 14ff www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php.

Dr Ruckman continues.

"Watch God Almighty preserving His words. In spite of the negative, critical, destructive work of "godly Conservative and Evangelical "scholars." AD 170: Old Syriac and Old Latin, AD 180: Tatian and Old Syriac, AD 200:Tertullian and Old Latin, AD 250: Cyprian and Old Latin, AD 350: Priscillian and Athanasius, AD 415: Council of Carthage, AD 450: Jerome's Vulgate, AD 510: Fulgentius, AD 750: Wianburgensis, AD 1150: Miniscule manuscript 88, AD 1200-1500: Four Waldensian Bibles, AD 1519: Greek Manuscript 61, AD 1520-1611: Erasmus TR, AD 1611: King James Authorized Version of the Holy Bible.

"God had to work a miracle to get the truth of 1 John 5:7-8 preserved; He preserved it. You have it; but not in an RV, RSV, NRSV, CEV, ASV, NASV, or NIV."

See also David Daniels's[21 pp 110ff] review of the evidence for 1 John 5:7. He states *"157-1600s AD Waldensian (that is, Vaudois) Bibles have the verse*. It took [the Roman Catholic religion] until the 1650s to finish their hateful attacks…on the Vaudois and their Bible. But the Vaudois were successful in preserving God's words to the days of the Reformation."* See remarks above and under ***Catholic Corrupters and Centuries of Warfare***.

*This site[22] is also a good summary of the evidence and researcher Kevin James[23 p 230ff] provides a thoroughgoing discussion of 1 John 5:7. See also Dr Mrs Riplinger's extensive remarks on why 1 John 5:7-8 was cut out of Greek manuscripts in *Hazardous Materials* pp 750ff. She states in summary "*The Greeks who worshipped the gods of mythology and the "UNKNOWN" God, recoiled at a verse which describes the Godhead, then concludes, "This is the true God..." (Acts 17:23, 1 John 5:20). The weak Greek monks and priests caved in and simply omitted the verse which stirred the antagonism of unbelievers."*

White's 7 'KJB Errors' - Luke 2:22, Acts 5:30, Hebrews 10:23, Jeremiah 34:16, Revelation 16:5, Acts 19:37 and 1 John 5:7 Continued

From ***Chapter 5 – "The King James Only Camp"***

Acts 5:30, Hebrews 10:23, Acts 19:37

James White has these comments on Acts 5:30 and Hebrews 10:23[8 pp 225-226]. See below.

Note that the readings that he recommends also match those of the DR, JB, JB, NWT. See ***Appendix 1***, ***Table A1***. Note also that he has published his own responses to Dr Ruckman's evaluation of James White's seven 'errors' in the AV1611 on his site, though only with respect to Luke 2:22 and Acts 5:30.

See aomin.org/ResponseToRuckman.html. The reader can judge whether or not White has made an honest and accurate response to Dr Ruckman's evaluation. In this writer's view, White has not added anything of substance to the material in his book on these verses. Detailed comment on his response is beyond the scope of this work but inspection of White's response shows that he has not yet identified any finally-authoritative 'bible' as the pure word of God between two covers, so his later remarks are no further advanced than his recommendation[8 p 7] that Christians "*purchase and use multiple translations of the bible."* Once again, no doubt James White would be happy to act as the 'final authority' for any of the Lord's people bemused over different renderings found in these "*multiple translations."*

But as Solomon says, "***Seest thou a man wise in his own conceit? there is more hope of a fool than of him"*** Proverbs 26:12.

White's comments on Acts 5:30 and Hebrews 10:23 follow.

"The NKJV corrects the problem seen in the KJV rendering [of Acts 5:30]. *Peter did not say that the Jews had slain Jesus and then hung him on a tree. Instead, they put the Lord to death* ***by*** *hanging Him on the tree. It is difficult to see exactly where the KJV derived its translation, as there is no "and" in the text to separate "slew" and "hanged on a tree."*

"The KJV translation of Hebrews 10:23 leaves most people wondering as well. The KJV has the phrase "the profession of our faith." Literally, the first term should be translated "confession," but it is the KJV's very unusual translation of the Greek term "hope" as "faith" that is difficult to understand. The Greek term appears thirteen times in the TR, and each time it is translated "hope" with this one exception."

Dr Ruckman writes[6 p 283, 7] as follows on Acts 5:30, Hebrews 10:23 Acts 19:37, his emphases.

"Acts 5:30 "is a simple mistranslation[8 pp 81, 225-226, 238]*." The Jackleg's reasoning is that the AV translators thought that Jesus Christ was slain before He was crucified. The silly child surmised this from "****whom YE slew and hanged on a tree"*** *(Acts 5:30)…*

"White's famous "How can this be?"[8 p 131] *…comes out like this "IT IS DIFFICULT TO SEE" (i.e.* ***difficult for HIM****) exactly where the KJV derived its translation, as there is no "****and"*** *in the text to separate "****slew"*** *and "****hanged on a tree"****…*

""Blazing hypocrisy in action." "There is no ***'and'*** *in the text"…There is no "****came"*** *in any Greek manuscript in 1 Thessalonians 2:5 (NASV). There is no article (****" the")*** *in any Greek manuscript "extant" for 1 Corinthians 2:16 (NIV). There is no "****was"*** *in any Greek manuscript extant for the third clause of 1 Timothy 3:16 (NASV). There is no "****Who had been"*** *in any Greek manuscript on Matthew 1:6 (NASV). So? There is no "****God"*** *in any Greek manuscript extant in Acts 7:59 (NKJV). So? So Mr White simply pretended there was a problem…where there* ***wasn't*** *any problem. He found no fault with the same "problem" in the versions he was trying to sell…*

*"Here is 2 Samuel 20:12; 1 Samuel 17:51; and 2 Samuel 3:27, 30. Peter, James, and John (Acts 5:30)…knew that David "****slew"*** *Goliath with a sling and* ***later*** *"****slew"*** *him with a sword…how did [White] fail to see that Abishai was guilty of "slaying" Abner, when Abishai wasn't even in* ***the vi-***

***cinity** when **Joab** slew Abner?…" How did Amasa DIE, and then LATER "**wallowed in blood in the midst of the highway?"**" …*

*"That is the Hebrew way of stating killing and murder. Often a man is killed and dead, and then a statement is made that he was slain, **later**. He is "slain **before** he is slain"…*

*"Every Jew in Peter's audience understood the order of the words in the **King James text**. Luke, who was the author of Acts, chapter 5, said in his Gospel, Luke 24:20: "**The chief priests and rulers…HAVE CRUCIFIED HIM."***

*"**They did nothing of the kind**.*

*"No ruler, or chief priest, put **one** hand to **one** nail, or **one** whip, or **one** crown of thorns, or **one** crucifix during the entire operation…*

"No Jew "SLEW" Christ and no Jew "CRUCIFIED" Christ.

"It was Roman soldiers who mocked Him, whipped Him, and nailed Him…[but] no Roman soldier could have "SLAIN" Christ if he had stayed up twenty centuries…White forgot that Jesus Christ laid down His life (John 10:15) because NO MAN (Roman or Jew) could "slay" Him (John 10:18)…

*"The truth is that [the Jews] were "accessories before the fact." So they were **charged** with Christ's murder. That was exactly the case with **Abishai** in 2 Samuel. The Jews put Jesus Christ into a situation where **someone else** could do the "slaying" (John 19:11). This act (John 19:11) was equivalent to the **Jewish leaders** killing (1 Thess. 2:15), crucifying (Luke 24:20), and **slaying** (Acts 5:30) Him: although **they** never touched Him after He picked up His cross. Peter is charging them on **pre-killing grounds**. To all practical purposes, **they** slew Him the moment they passed the death sentence on Him (Mark 14:64), and they did do **that**.*

"Abishai slew Abner because Abishai was in "cahoots" with his brother. He, himself, never touched Abner. David killed Uriah with the sword of the children of Ammon [2 Samuel 12:9]. Who didn't know THAT but Jimmy White?

"Total ignorance of Jewish idioms, total ignorance of "accessories before the fact," total ignorance of shared guilt, total ignorance of Scriptural example, and Scriptural revelation, total ignorance of WHO actually was involved in the crucifixion, plus total ignorance of why the blame was placed on the Jews."

Dr Ruckman summarises this material in his commentary on Acts[24 p 213], published in 1974. Why did White ignore it?

See this summary[13 pp 165-166] of Dr Ruckman's comments, with respect to the same objections to Acts 5:30, raised by another bible critic. See www.timefortruth.co.uk/why-av-only/ "*O Biblios" – The Book* p 127.

*"Our critic's next "error" is in **Acts 5:30**, where the AV1611 reading "**whom ye slew and hanged on a tree"** should be changed to "whom you had killed by hanging him on a tree" in the NIV. The JB, NWT, Ne and the renderings of all the other Greek texts follow suit, with minor variation. However, the NIV alone has the additional words "from the dead" which do not appear in any of the Greek editions.*

*"Of this alteration, Dr. Ruckman states, ibid p 213: "The idea behind the juggling (of verse 30) is that the "first aorist middle indicative" and the "first aorist active participle" are supposed to indicate the slaying took place AFTER the hanging. But, of course, all of this grammatical twaddling does nothing for the text; "**YE"** in the text is aimed at men who did not even touch a nail, spear, rope, mallet, cross, or hammer. They did not "SLAY" Christ BEFORE or AFTER. He was hung on a tree, and Peter's remark is going behind the bare act to the INTENTION of the elders of Israel when they delivered Jesus over to Pilate. First Aorists and Middle participles are about as relevant to proper exposition of the text as first basemen and middle line-backers." John 11:53 states "**they***

took counsel together for to put him to death" *and 1 John 3:15 states "****Whosoever hateth his brother is a murderer.""***

Dr Holland[14 p 183] states with respect to Acts 5:30 that, his emphases, "*Some scholars object to the phrase, "whom ye slew and hanged on a tree." They argue that the correct rendering is "whom ye killed by hanging on a tree" and that the conjunction and in the KJV misleadingly suggests that the Jews first killed Christ and then hanged his body on the tree* [Dr Holland cites White8 [p 225-6] in a footnote]. *This suggestion is faulty in that it misconstrues the text of the Authorized Version, making the text say "whom ye slew and* ***THEN*** *hanged on a tree."*

"In English, the word and does not usually mean a period of time, as is suggested with the addition of the word then. The text is not saying that the Jews murdered Christ ***and then*** *placed him on the cross. The word and is a conjunction which simply links two thoughts together. As such, it is used as the word further. We understand the text to mean that the Jews were responsible for killing their Messiah. Further, they were responsible for having him placed on the cross. This is a proper use of English. When one assumes that the text is stating that the Jews murdered the Lord* ***and then*** *crucified him, they are reading their own thoughts into the text. The translation "whom ye slew and hanged on a tree" is just as correct as the translation "whom you killed by hanging on the tree.""*

Dr Ruckman proceeds with his answer to White's objection to Hebrews 10:23 as found in the AV1611.

"The word "faith" here should have been "hope" (Greek eipidos, from eipis)…

"White's typical comments are that the AV reading "is difficult to understand" and "leaves most people wondering as well" …I never met any Christian who was "left wondering" at the "faith" of Hebrews 10:23, especially since the immediate context (vs. 22) and the nearest context are dealing with FAITH (Heb. 11:1-30, 10:22, and 10:38)…

"Hebrews 10:23 is a simple case where a word that normally has been translated one way is now translated another way. Instances in the corrupt Bibles that White recommends are so numerous, no one could list them on five pages. For example, in the NIV, the Greek for "fornication" (Greek pornei) is translated as "marital unfaithfulness" in Matthew 5:32, "sexual immorality" in Matthew 19:9, "illegitimate children" in John 8:41, "evil" in Romans 1:29, and "sexual sin" in 2 Corinthians 12:21.

"This was the NIV: six different ways to translate one word, and White says TWO different ways of translating "eipidos" is an ERROR. The NIV, that White recommends to high heaven, says that porneias is "sexual immorality" twelve times and then says it's "adultery" in Revelation 2:22…

"The word "hope" in the New Testament, for the child of God, is a word used many times for the Rapture of the Body of Christ, where the Christian will receive a new body…Titus 2:13, 1 John 3:1-3. Our HOPE is a ***person****…The passage in Hebrews 10:16-25 is NOT Christ coming for any Christian on this earth. The "day" spoken of in 10:25 is a day where* ***Israel*** *is judged (vs. 30), and the Lord's coming is in* ***judgement*** *(vs. 37) as found in Malachi 4:1-4. Hebrews is aimed at* ***Hebrews****. (White could never figure that one out, either)…*

"Nobody ever held fast to a "profession of hope." Timothy's "good profession" (1 Tim. 6:12) before "many witnesses" was his profession of FAITH in Jesus Christ. Notice the identical profession in Hebrews 4:14. Our FAITH in Someone is our profession which we must "hold fast." You don't go round declaring "I hope I'm saved, I hope I'm saved, I hope I'm saved." ***That*** *profession is worthless. The faith in Christ that the Hebrew is exhorted to "hold fast" in Hebrews 10:23 (" our faith") is defined in verses 16-22: it is immediate access to Jesus Christ in the third heaven because of His blood atonement…*

"Perhaps Gerhard Kittel, Theological Dictionary of the New Testament, p 531-2, can help White out…" The definition of PISTIS (Faith, more than ninety times in the New Testament) as…in Hebrews 11:1 is quite in keeping with the Old Testament inter-relating of PISTUEIN (to ***believe****) and*

ELPIZEIN…as well as ELPIS (" hope")…With PISTIS (faith), ELPIS (hope), this constitutes Christian experience…what is denoted by ELPIS (hope) can be included in PISTIS (faith)."

"So the AV had the correct word since it included BOTH words, and White's doll babies (NIV and NASV) were just sorry displays of Beginner's Greek Grammar…Correct White's Greek (eipidos) with the English (" faith") in Hebrews 10:23."

Note that though not a Bible believer, even Kittel acknowledges the AV1611 reading as accurate.

Concerning White's opinion that "*Literally, the first term should be translated "confession,"* the word "***confession"*** is used in the scriptures with respect to confession of sin; Joshua 7:19, 2 Chronicles 30:22, Ezra 10:11, Daniel 9:4 and as "***confess"*** in 1 John 1:9 and elsewhere in both Testaments, e.g. Leviticus 5:5, Nehemiah 1:6, Matthew 3:6, Acts 19:18, as "***confessing"*** and "***confessed"*** respectively. Where it is used in Romans 10:10, and as "***confess"*** in verse 9, the context includes the saved sinner acknowledging that the Lord Jesus Christ died for his sins. The word "***confess"*** is used several times in the New Testament to denote that the Lord Jesus Christ is the true Messiah, Matthew 10:32, Luke 12:8, John 9:22, 12:42 and by implication He Who would "***save his people from their sins,"*** in contrast to "***the law of the fathers,"*** Acts 22:3, thus incurring 'excommunication,' or expulsion from the synagogue.

The Lord Jesus Christ "***before Pontius Pilate witnessed a good confession"*** 1 Timothy 6:13, when Pilate asked Him a specific question, "***Art thou the King of the Jews…Art thou a king then?"*** John 18:33-37. Like John the Baptist, who was also asked specific questions, Jesus "***confessed, and denied not: but confessed"*** John 1:20.

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

Pilate was convinced. See John 18:39.

"Will ye therefore that I release unto you the King of the Jews?"

The term "***confession,"*** therefore, has particular connotations that differentiate it from the term "***profession,"*** even if the distinction may be fine.

For example, Timothy "***professed a good profession before many witnesses"*** 1 Timothy 6:13b. His profession was like the Lord's confession, verse 13 but instead of an answer to a specific question, such as that posed by Pilate, Timothy's "***profession"*** would have been that of what Paul described as "***the unfeigned faith that is in thee"*** 2 Timothy 1:5a. Timothy's profession was therefore like that of Hebrews 10:23. The AV1611 is correct in both passages and White is wrong.

Dr Holland[14 pp 190-191, 25]has these informative comments on Hebrews 10:23.

""Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)" (Hebrews 10:23).

"The common word for "faith" is the Greek word "pistis." However, the word used here is "elpidos" which is translated as "hope."

""The KJV translation of Hebrews 10:23 leaves most people wondering as well. The KJV has the phrase 'the profession of our faith.' Literally the first term should be translated 'confession,' but it is the KJV's very unusual translation of the Greek term 'hope' as 'faith' that is difficult to understand. The Greek term appears thirteen times in the TR, and each time it is translated 'hope' with this one exception." (The King James Only Controversy, p. 226).

"This does not mean that it is a mistranslation. In fact, the KJV translators stated that they were not bound by strict word counts and that sometimes the context demands that the same Greek word be translated differently. The English words "faith" and "hope" carry the idea of trust, assurance that what has been told will occur. The Thesaurus for my Microsoft Works has for the word "hope," "confidence: faith, reliance, trust, belief, assurance." Further, there is within Scripture a clear connection between faith and hope. "Faith is the substance of things hoped for" (Hebrews 11:1).

Notice the clear Biblical connection of faith with hope. The Scripture state, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Romans 5:2). And in reference to Abraham, the word of God says,

""Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb" (Romans 4:18-19).

"We are saved by hope (Romans 8:24) and yet we are saved by grace through faith (Ephesians 2:8). We are told to place our faith and hope in God (1 Peter 1:21). The context of Hebrews chapter ten informs us that we are to have full assurance of faith (vs.22) and the One we are trusting is "faithful" (vs. 23). The context of the Greek word "elpis" in this verse can be expressed by the English words faith, hope, or trust. The Wycliffe Bible Commentary, even though it cites the American Standard Version, says of this verse:

""Confession of our hope (ASV). And unwavering confession of faith in the living Christ. God undergirds our hope by his own promises, for he is faithful who promised. This then speaks of further affirmation based upon faith in the faithfulness of God" (Nashville: The Southwestern Company, 1962, p. 1420).

"Kittel notes the comparison of faith and hope when defining the Greek word "elpis" (hope). He even notes that in the Greek LXX there is an "interrelating" of the two Greek words for faith and hope.

""If hope is fixed on God, it embraces at once the three elements of expectation of the future, trust, and the patience of waiting. Any one of these aspects may be emphasized. The definition of pistis as elpizomenon upostasis in H[e]b[rews] 11:1 is quite in keeping with the OT interrelating of pisteuein and elpizein and the usage of the LXX, which has upostasis as well as elpis" (Theological Dictionary Of The New Testament, Vol. II. p. 531).

"Faith, trust, and hope are used interchangeably. A related word of elpis (hope) is elpizo. It is translated as "hope" in places such as Luke 6:34 and Romans 8:25. However, it is mostly translated as "trust" in places such as Matthew 12:21 and Romans 15:24. A related word of pistis (faith) is pistuo. It is translated as "believe" in places such as Matthew 8:13 and John 3:16. However, it is also translated as "trust" in 1 Timothy 1:11 (as is another form of it in 1 Thessalonians 2:4 which is translated as "trust").

"The context of Hebrews chapters ten and eleven, demands that this type of trust be translated as "faith" instead of its normal translation of "hope." Also, since we are told to "hold fast the profession" we must compare the Scriptures to know that our profession deals with "faith" (1 Timothy 6:12)."

White has clearly not examined Hebrews 10:23 in anything like the depth that Dr Holland has.

Dr Ruckman writes7 with respect to Acts 19:37, his emphases, "*Here, the Greek word for "temples," found in all "text-types" and "families," has been "mistranslated" by the king's men (1611) as "churches," instead of "temples." This is an error, according to Jimbo. However! Such translation is* ***not*** *an error in the NIV, that Jimbo recommends. Scores of times, in the NIV, this type of dynamic equivalence is used…*

"The passages are Matthew 6:22, John 1:16, 6:27, 14:30, Acts 26:20, Romans 1:3, 2:17, 6:4, 8:10, 1 Corinthians 2:4, 5:5, 7:4, 17, 11:19, 12:6, Galatians 2:17, 3:3, 10, 4:21, Ephesians 1:23, 2:3, 4:2, 7, 17, 5:3, Colossians 2:3, 3:14 etc…

"No translating committee on earth (for 400 years) have ever translated every Greek word (from any text) ***exactly*** *according to its lexicography (dictionary meaning) as given in a Greek lexicon. All translators "take liberties" in order to get across what* ***they*** *think the meaning should be in their language…*

"Why did [White] allow [the NASV and the NIV] "affirmative action liberties" which he denied to the AV? I will tell you why: a vicious, irrational, Satanic prejudice against the greatest book that ever showed up on this planet. Consider:

"When the King's men substituted "churches" for "temples," they had just translated the "hieron" of "hierosulos" as "temple" more than fifty times in Matthew-Acts. They knew the root of the word was "temples." No ignorance was involved. James White pretended they erred through ignorance. He erred through ignorance…

"Jimbo's NIV had just committed this same dastardly "error" in the same chapter, for right at verses 39 and 41 we read "assembly" (NIV) for "church." But this word was "ekklesia." The NIV had just translated it as "church" (or "churches") twenty-two times in Matthew and Acts. Why? If "ecclesia" means "assembly" – and so the NIV and NASV translate it in Acts 19:32, 39, and 41 – what is this same word doing standing as "church" in the rest of the book of Acts and the Pauline Epistles?…

""Church" is a dynamic equivalent for "ecclesia." It is ***not*** *"formal equivalence." The AV translators WISELY chose – intentionally, with full knowledge – "churches" at Acts 19:37 to show you that the heathen who worship female goddesses (see the context!) not only have "temples," but "churches," as in St Peter, St Michael's, St Jude's, the Lateran, etc. They simply gave you an advanced revelation "not found in the original Greek" !*

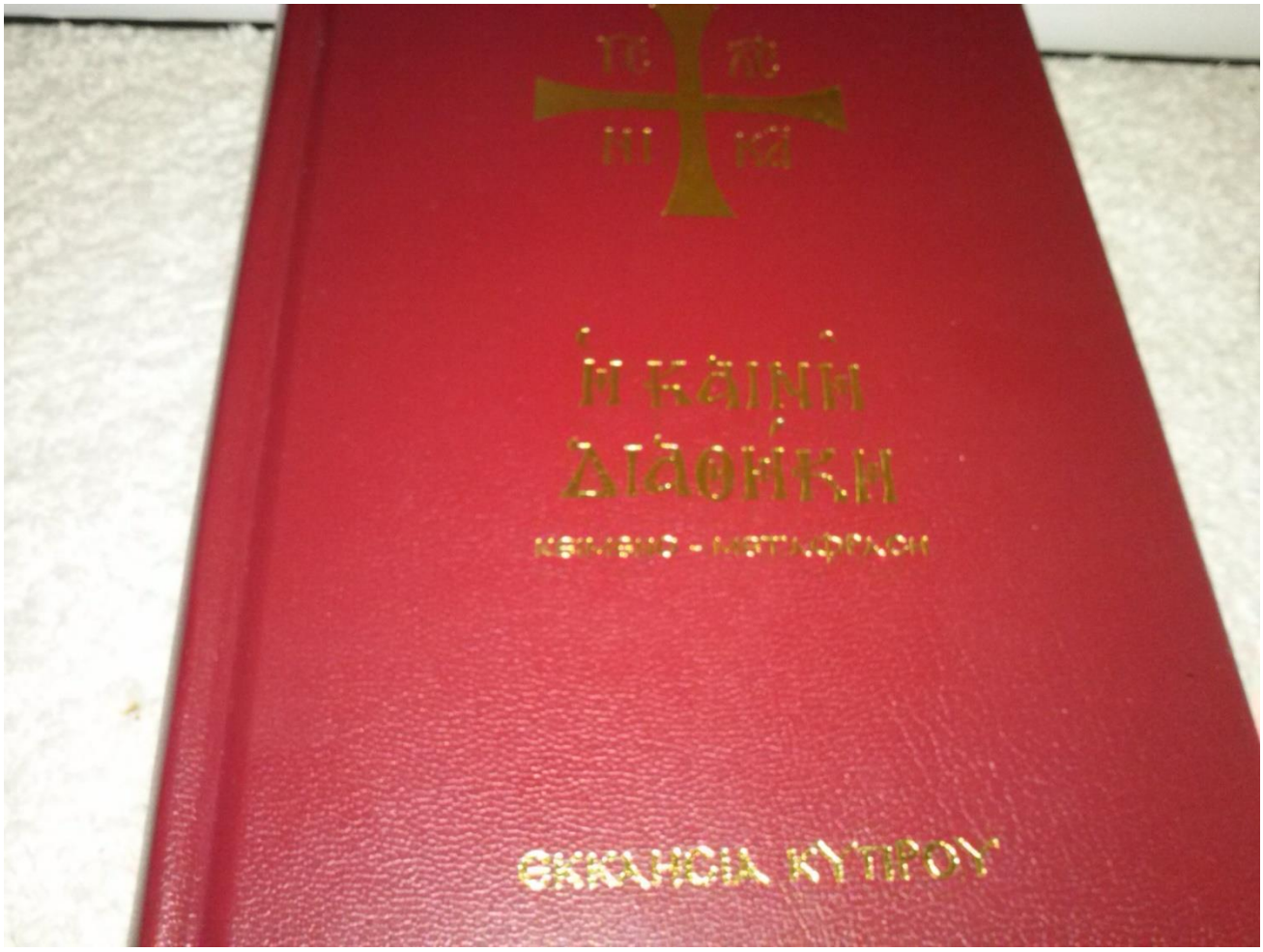
"Poor old Jim White will die declaring the NIV can do things like that, but if the AV does it is an "error" …"

In other words, White is 'inconsistent' and has a 'double standard.'

Alan O'Reilly
January 2011

Appendix 3 - The Incompetence of James White

" For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" **Hebrews 4:12**



Koine-Modern Greek New Testament
Courtesy of Bro. Mario Symeou

The Incompetence of James White

Bro. Mario Symeou, a native Greek speaker born in the UK, has kindly forwarded the following material to Sister Riplinger showing that James White is incompetent and not fit to be called a scholar of "***the scripture of truth"*** Daniel 10:21.

Part 1 James White and "begotten." This writer's inserts in braces [] in blue. See:

www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 257-264 on John 1:18
www.avpublications.com/avnew/content/Critiqued/james1.html *The James White Controversy* Part 1

-------- Original message --------
From: Mario Symeou...
Date: 03/10/2014 7:30 PM (GMT-05:00)
To: Gail Riplinger [author of *New Age Bible Versions* www.avpublications.com/avnew/home.html]...
Subject: Re: The Riplinger Report - Issue #10: New Book Settles Inspiration Debate

Dear Gail,

Thank you for your amazing work.

I have just finished James White's book [*The King James Only Controversy*] and I can tell you with all confidence that the man is a complete imbecile.

You see I am Greek born in Britain so I speak both tongues equally.

His English is as bad as his Greek.

I was particularly amused when he said the word begotten is not the best translation of the Greek word Monogenes and that unique is. You see anybody who knows spoken Greek would laugh at that. Unique is in no way related to the Greek word. It means born out of or generated from therefore begotten is the only possible translation of that word.

I have made a note of all his errors in Greek and English there are so many that it will take me a while I will send you a full list when I have finished [Look forward to that ☺].

You see I have checked the English meanings of the Greek words used by the NIV and NASB and it seems as if they took a thesaurus and used it to pick the worst possible word in every occasion to deliberately corrupt the Bible an example as you quite rightly point out in one of your presentations is humble vs humiliate [***" humble"*** 2 Corinthians 12:21 AV1611 vs. *"humiliate"* 1977, 1995 NASVs. Men humiliate God to mock and murder Him, as they did to the Lord Jesus Christ, Acts 8:33 with Matthew 27:22-23, 29-31, 35, 39-43. The Lord humbles men to encourage their obedience to and dependence upon Him, Deuteronomy 8:2, 3 with 2 Corinthians 1:8-10].

But what is little known is that the KJV team actually picked superior words than even a Greek to English typical translator could do today.

An example is Kyrie it actually means person of importance to a fluent Greek.

You would use it to refer to any number of important people like...

Master head teacher president official lord sir old person doctor dignitary king

If somebody loved and respected Jesus they would use Lord [John 9:36 "***Lord"*** AV1611]

If somebody wanted to demote Jesus they would use sir [John 9:36 "*sir"* 1984, 2011 NIVs]

Only one person was ever referred to in the Greek language as oi Kyrios which translated means the person of the highest possible importance or Lord of Lords.

I know you are busy so I will leave it there but if an actual Greek speaking person knew that he [James White] referred to our Lord Jesus Christ as simply sir they would want to punch him in the face as well as the rest of corrupt bible committee members who think they know my language.

Your brother in Christ
Mario Symeou

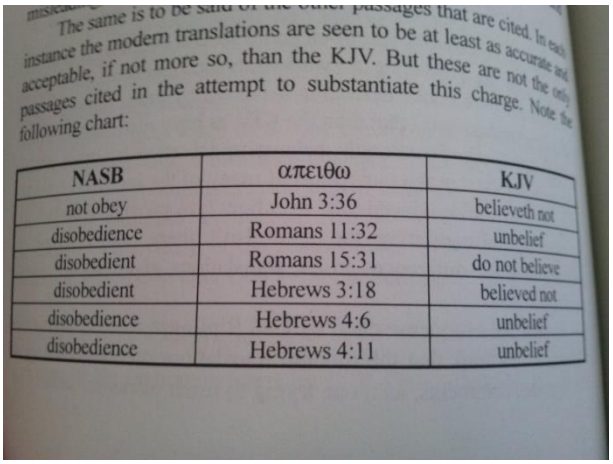
Part 2 James White and John 3:36. This writer's inserts in braces [] in blue, with one further item

-------- Original message --------

From: Mario Symeou...
Date: 03/21/2014 10:19 AM (GMT-05:00)
To: Gail Riplinger...
Subject: John 3:36

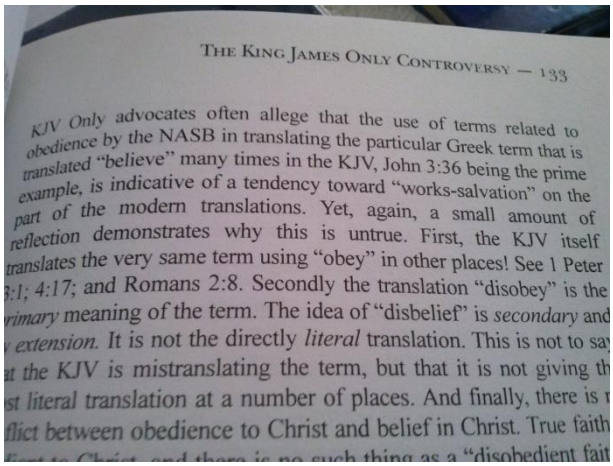
Hi Gail

This is proof he [James White] is incompetent as a translator



The same is to be said of the other passages that are cited. In each instance the modern translations are seen to be at least as accurate and acceptable, if not more so, than the KJV. But these are not the only passages cited in the attempt to substantiate this charge. Note the following chart:

NASB	απειθω	KJV
not obey	John 3:36	believeth not
disobedience	Romans 11:32	unbelief
disobedient	Romans 15:31	do not believe
disobedient	Hebrews 3:18	believed not
disobedience	Hebrews 4:6	unbelief
disobedience	Hebrews 4:11	unbelief

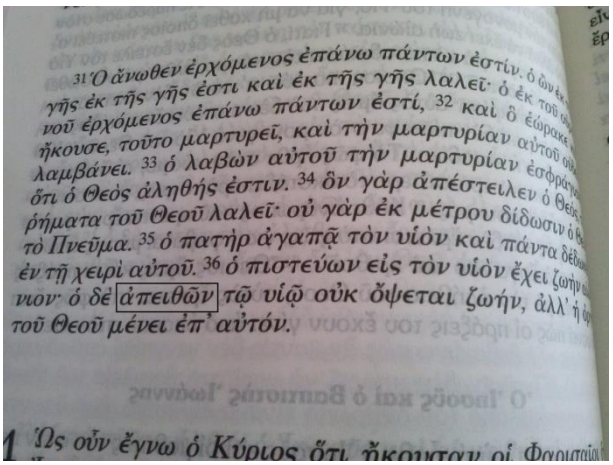


THE KING JAMES ONLY CONTROVERSY — 133

KJV Only advocates often allege that the use of terms related to obedience by the NASB in translating the particular Greek term that is translated "believe" many times in the KJV, John 3:36 being the prime example, is indicative of a tendency toward "works-salvation" on the part of the modern translations. Yet, again, a small amount of reflection demonstrates why this is untrue. First, the KJV itself translates the very same term using "obey" in other places! See 1 Peter 3:1; 4:17; and Romans 2:8. Secondly the translation "disobey" is the primary meaning of the term. The idea of "disbelief" is *secondary* and extension. It is not the directly *literal* translation. This is not to say that the KJV is mistranslating the term, but that it is not giving the most literal translation at a number of places. And finally, there is no conflict between obedience to Christ and belief in Christ. True faith

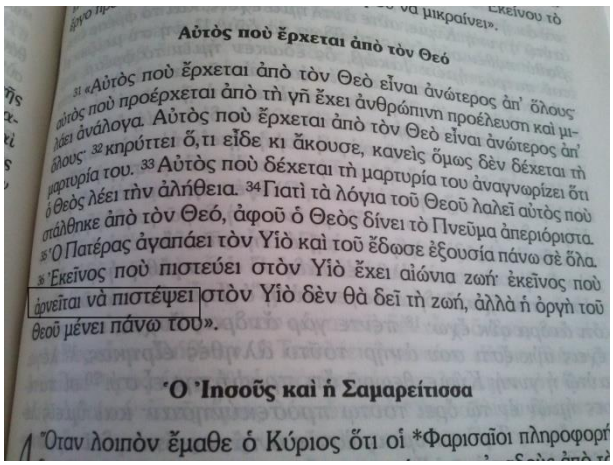
Page 132 and 133 of his book

He claims the word abitho means disobey IT DOES NOT mean disobey [1977, 1995 NASVs: *"does not obey,"* the halfway 1984, 2011 NIVs: *"rejects"*] ~~or unbelief~~ [typo] he is lying it means refusal when used with the rest of the words it means refusal to believe or unbelief. I will prove it to you



31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστί, 32 καὶ ὃ ἑώρακεν καὶ ἤκουσε, τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν. 34 ὃν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

1 Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι



Αὐτὸς ποὺ ἔρχεται ἀπὸ τὸν Θεό

31 «Αὐτὸς ποὺ ἔρχεται ἀπὸ τὸν Θεὸ εἶναι ἀνώτερος ἀπ' ὅλους αὐτὸς ποὺ προέρχεται ἀπὸ τὴ γῆ ἔχει ἀνθρώπινη προέλευση καὶ μι-λάει ἀνάλογα. Αὐτὸς ποὺ ἔρχεται ἀπὸ τὸν Θεὸ εἶναι ἀνώτερος ἀπ' ὅλους· 32 κηρύττει ὅ,τι εἶδε κι ἄκουσε, κανεὶς ὅμως δὲν δέχεται τὴ μαρτυρία του. 33 Αὐτὸς ποὺ δέχεται τὴ μαρτυρία του ἀναγνωρίζει ὅτι ὁ Θεὸς λέει τὴν ἀλήθεια. 34 Γιατὶ τὰ λόγια τοῦ Θεοῦ λαλεῖ αὐτὸς ποὺ στάλθηκε ἀπὸ τὸν Θεό, ἀφοῦ ὁ Θεὸς δίνει τὸ Πνεῦμα ἀπεριόριστα. 35 Ὁ Πατέρας ἀγαπάει τὸν Υἱὸ καὶ τοῦ ἔδωσε ἐξουσία πάνω σὲ ὅλα. 36 Ἐκεῖνος ποὺ πιστεύει στὸν Υἱὸ ἔχει αἰώνια ζωή· ἐκεῖνος ποὺ ἀρνεῖται νὰ πιστέψει στὸν Υἱὸ δὲν θὰ δεῖ τὴ ζωή, ἀλλὰ ἡ ὀργὴ τοῦ Θεοῦ μένει πάνω του».

Ὁ Ἰησοῦς καὶ ἡ Σαμαρείτισσα

1 Ὅταν λοιπὸν ἔμαθε ὁ Κύριος ὅτι οἱ *Φαρισαῖοι πληροφορή

Here is the Greek New Testament

On every left page it has the Koine (common) Greek and on the right the modern Greek here is John 3:36

Here is John 3:36 in Koine (common Greek) note the word Abithon [modern Greek for apeithoon]

Now see the real Greek translation by real Greeks, refusal to believe or unbelief as the KJV guys rightly did it.

The word does not mean disobey nor did it ever mean disobey in any type of Greek language. This guy is smoking something he shouldn't be he has his own weirdo version of Greek that he believes in. In his book he claims to teach Greek, to who his cat?

What on earth made these looney tunes people believe that they had the right to put their hands on the Holy Scriptures or that they were ever in the same league as the King James Guys.

Like I said I have checked the supposed errors of the King James translators and there are none not a one. It is the perfect word of God.

Another translation you will be interested in. The King James Only Controversy was printed by Bethany House Publishers.

Bethany is Greek for die (present participle) if you reverse translate this into Greek the title of his publishing company is literally “die in your house publishing.”

Get an American Greek to help you and you will annihilate these guys in a debate.

Have a good weekend God bless you for opening all our eyes to these evil guys.

“ Every word of God is pure: he is a shield unto them that put their trust in Him. Add thou not unto His words, lest he reprove thee, and thou be found a liar” — Proverbs 30:5-6

Your brother in Christ
Mario Symeou

Appendix 4 - Critique of James White's *The King James Only Controversy*
Introduction

[Some annotations/edits by this writer Alan O'R have been inserted in blue text in braces []]

Back in 1995 a book came out titled "*The King James Only Controversy"* by James R. White. On the cover it says "Can you trust the modern translations?" Well the purpose of the book is to "prove" that the Authorized King James Bible is not the pure word of God and that it has many errors in it while the modern translations *supposedly* clear up these many errors in the AV. However, James R. White does not believe that the pure word of God even exists anymore. He believes that God inspired the original autographs and that those original writings were living and inspired but that those inspired and living words are not available to us today. In other words, James White does not believe in the *preservation* of scripture.

I will critique the book to prove that James White is incorrect. I believe that God did preserve His words and that the King James Bible is the preserved inspired words of God for the Gentiles in this present dispensation. I do not believe that we can trust the modern translations. I will start my critique by stating what I believe about the King James Bible vs the modern translations, then we will see if James White can refute the AV believing position.

I believe that God promised to preserve His exact words.

Psalms 12:

[6] *The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.*
[7] *Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*

Isaiah 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Matthew 24:35 Heaven and earth shall pass away, but my words shall not pass away.

Mark 13:31 Heaven and earth shall pass away: but my words shall not pass away.

Luke 21:33 Heaven and earth shall pass away: but my words shall not pass away.

I believe that in the preservation of God's words (beyond the originals) that those words remain holy and pure without error.

1 Peter 1:

[23] *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*
[24] *For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:*
[25] *But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*

There we see that people get saved by the word of God (Rom. 10:17) and that the word of God "liveth and abideth forever". If that statement is true than we know that that means we have inspired scripture today. We have the inspired words of God preserved for us. Look in 2 Timothy 3.

2 Timothy 3:

[13] *But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*
[14] *But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;*
[15] *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*
[16] *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*
[17] *That the man of God may be perfect, throughly furnished unto all good works.*

There we see in 2 Timothy that Timothy knew the "holy scriptures" and that his scripture was "given by inspiration of God". This is a perfect passage on how the doctrine of the preservation of scripture can be applied to you practically. When you have the scriptures that live and abide forever you will have something that is profitable for your doctrine, reproof, correction, instruction in righteousness, and that you can be perfect, thoroughly furnished unto all good works.

We also know that we are commanded to live by the inspired scripture that has been preserved for us.

Matthew 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Luke 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Ephesians 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Psalms 119:140 Thy word is very pure: therefore thy servant loveth it.

Jesus did not believe that the scripture (which is given by inspiration of God) had faded away or was lost as James R. White believes.

Matthew 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Matthew 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Mark 12:10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

Mark 12:24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Jesus taught that the scriptures (which are given by inspiration of God) were available for people to read. Christ never mentioned the "original autographs", He believed and taught that what the people had in their hands was the word of God. In fact, every reference to "scripture" in the New Testament is referring to something that the people had in their hands and were reading, never does "scripture" refer only to "original autographs".

I believe that the King James Bible is the pure word of God without error. This present dispensation of grace (Eph. 3:2) is the dispensation of mystery where God sends salvation to the Gentiles apart from Israel and putting them in the spiritual church, the body of Christ. Paul is the pattern and spokesman for the Gentiles in this present dispensation (1 Tim. 1:16, Rom. 11:13). This dispensation is apart from the kingdom offer to Israel made by John the Baptist, Christ, and Peter with the twelve. The Jewish apostles had partook of the Holy Ghost to do power and signs to reach the Jews (Hebrews 6:4, Acts 2:1-47). They offered the earthly kingdom of Christ to Israel through the gospel of the kingdom (Matt. 24:14, Acts 3:19-26). The Jewish apostles were to be expecting the great tribulation of the time of Jacob's trouble (Matt. 24:1-51) and were commanded to preach the gospel of the kingdom to the whole world and then the end would come (Matt. 24:14, Mark 16:15-16, Matt. 28:19-20). They were filled with the Holy Ghost and He spake directly through the apostles in tongues for the foreign nations, they did not have to have written scripture for all languages. The tribulation period is only seven years and the apostles were told to get the gospel of the kingdom to the whole world and then the end would come, there was no time for Bible translation into the languages of all nations. That is why they had the gift of tongues (Acts 2:1-20, 1 John 2:27).

But since that time of God's wrath has been postponed until the dispensation of grace ends and the fullness of the Gentiles is come in (Romans 11:25, 1 Thessalonians 1:10, 2:14-16, 5:9), we now have the issue of getting Bible translations in different languages. The Jewish kingdom gospel believers did not need anyone to teach them because they had an unction from the Holy Ghost (1 John 2:27) but in this dispensation we do not have the Holy Ghost taking direct control in us and so we must study and rightly divide the word of truth to be approved by God at the judgment seat of Christ (2 Timothy 2:15) and we are commanded to teach (Colossians 1:28, 3:16, 1 Timothy 4:11). Look in 2 Timothy 1.

2 Timothy 1:

[8] *Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;*
[9] *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
[10] *But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light <u>through the gospel</u>:*
[11] *Whereunto I am appointed a preacher, and an apostle, and <u>a teacher of the Gentiles</u>.*

Paul was appointed a preacher and teacher of the Gentiles (Romans 11:13). 1 Timothy 2:3-4 says, "*For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth*." In this age of grace we are to get the gospel to the world, but we do not have the Holy Ghost speaking directly through us. We must study and teach the word of God. Look in these three places in the book of Acts as God was transitioning His dealings with Israel to the Gentiles.

Acts 13:

[44] *And the next sabbath day came almost the whole city together <u>to hear the word of God</u>.*
[45] *But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.*
[46] *Then Paul and Barnabas waxed bold, and said, It was necessary that <u>the word of God</u> should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, <u>lo</u>, <u>we turn to the Gentiles</u>.*
[47] *For so hath the Lord commanded us, saying, <u>I have set thee to be a light of the Gentiles</u>, <u>that thou shouldest be for salvation unto the ends of the earth</u>.*
[48] *And when the Gentiles heard this, they were glad, and <u>glorified the word of the Lord</u>: and as many as were ordained to eternal life believed.*

Acts 18:

[4] *And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.*
[5] *And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.*
[6] *And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.*

Acts 28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

Salvation is sent unto the Gentiles and that salvation comes by the words of God (Romans 10:11-17). In this present age we have the issue of getting a Bible in our language. In Romans 11:1-36 God said that He would bless the Gentile nations if the stood by faith and continued in His goodness. My belief is that the King James Bible is [the] inspired preserved words of God for the English language, the main Gentile language of this dispensation. The King James Bible clearly exalts Christ and His word more than any other version. It will not take much Bible comparison to realize how much better the King James Bible exalts Christ and His word as well as puts down sin more so than any other version. Also, the King James Bible has not had any errors/contradictions proven to be in it. However, the modern versions have quite a few problems in them.

The new versions take away from the deity of Christ and say that Joseph is the father of Christ.

KJB.....Luke 2:33 "And **Joseph** and his mother marvelled at those things which were spoken of him."

ESV....Luke 2:33 "And his **father** and his mother marveled at what was said about him."

NIV....Luke 2:33 "The child's **father** and mother marveled at what was said about him."

NASV...Luke 2:33 "And His **father** and mother were amazed at the things which were being said about Him."

Also, the modern versions omit words. "*A little leaven leaveneth the whole lump"* - Gal 5:9. [Compare the KJB, NASB, ESV New Testaments for the occurrence of following words or phrases.]

The word "Lord".

KJB: 735 times
NASB: 627 times
ESV: 616

The word "Christ".

KJB: 575 times
NASB: 528 times
ESV: 534 times

The word "God".

KJB: 1413 times
NASB: 1208 times
ESV: 1221 times

The words "Son of God".

KJB: 47 times
NASB: 43 times
ESV: 44 times

The word “sin”.

KJB: 320 times
NASB: 96 times
ESV: 105

The words “living God”.

KJB: 15 times
NASB: 13 times
ESV: 14 times

The word “saved”.

KJB: 57 times
NASB: 51 times
ESV: 55 times

The word “justified”.

KJB: 31 times
NASB: 21 times
ESV: 26 times

The word “scripture”.

KJB: 52 times
NASB: 33 times
ESV: 34 times

The words “word of God”.

KJB: 45 times
NASB: 41 times
ESV: 39 times

The word “hell”.

KJB: 23 times
NASB: 13 times
ESV: 14 times

The word “heaven”.

KJB: 298 times
NASB: 213 times
ESV: 220 times

The word “gospel”.

KJB: 104 times
NASB: 95 times
ESV: 92 times

The word “glory”.

KJB: 181 times
NASB: 146 times
ESV: 143 times

The word “holy”.

KJB: 182 times
NASB: 167 times
ESV: 180 times

The word “charity”.

KJB: 28 times
NASB: 3 times
ESV: 1 time

The word “grace”.

KJB: 130 times
NASB: 114 times
ESV: 118 times

The word “blood”.

KJB: 102 times
NASB: 87 times
ESV: 91 times

The word “beware”.

KJB: 16 times
NASB: 12 times
ESV: 13 times

The word “freely”.

KJB: 10 times
NASB: 8 times
ESV: 5 times

The word “gift”.

KJB: 61 times
NASB: 30 times
ESV: 33 times

The word “truth”.

KJB: 119 times
NASB: 98 times
ESV: 89 times

The words “sure word”.

KJB: 1 time
NASB: None
ESV: None

The word “inspiration”.

KJB: 1 time
NASB: None
ESV: None

The word “Calvary”.

KJB: 1 time

NASB: None

ESV: None

The words “God was manifest in the flesh”.

KJB: 1 time
NASB: None
ESV: None

Also notice the ESV’s abominable words I have highlighted in red. Then look at the King James Bible.

Philippians 2:6 (ESV) who, though he was in the form of God, did not count equality with God a thing to be grasped

(KJB) ***Who, being in the form of God, thought it not robbery to be equal with God:***

The NIV, NASB, ESV, etc. *omit* ENTIRE verses of scripture [in spite of] *Deuteronomy 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.*

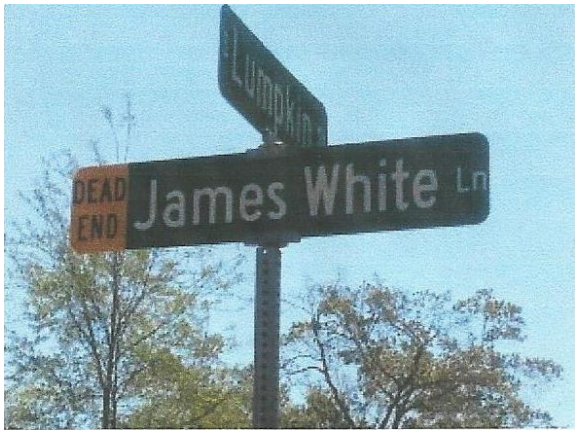
Matthew 17:21- (All omit)
Matthew 18:11 - (All omit)
Matthew 23:14- (All omit)
Mark 7:16 - (All omit)
Mark 9:44 - (All omit)
Mark 9:46 - (All omit)
Mark 11:26 - (All omit)
Mark 15:28 - (All omit)
Luke 17:36 - (All omit)
Luke 23:17 - (All omit)
John 5:4 - (All omit)
Acts 8:37 - (All omit)
Acts 15:34 - (All omit)

Chapters 1-6 Critiqued

So now I will get into the critique of James White's book, *The King James Only Controversy*. The book is really a dead end. It is like witnessing to someone and telling them that they are a lost sinner going to hell but then not telling them that Jesus Christ died for their sins. James White spends 271 pages trying to say that the King James Bible is not the word of God, but then he does not actually tell you what the word of God is. James White has no final authority, he has himself. He believes that no Hebrew/Greek manuscripts are perfect/inspired and that God did not preserve His word. (making God a liar in these passages Ps. 12:6-7, Isa. 40:8, Matt. 5:18, Matt. 24:35, Mark 13:31, Luke 21:33, 1 Pet. 1:23-25, and 2 Tim. 3:15-17)

If there is no perfect Bible (like James White suggests) than God is a liar (in these passages Ps. 12:6-7, Isa. 40:8, Matt. 5:18, Matt. 24:35, Mark 13:31, Luke 21:33, 1 Pet. 1:23-25, and 2 Tim. 3:15-17) and we have no final authority. Every manuscript containing those verses listed [could be used to prove] that there is a perfect and infallible Bible at least somewhere out there. I could prove from any translation of the Bible that there is a perfect and infallible Bible at least somewhere out there as well. James White does not follow his own translations and manuscripts in that regard, which is how he wants it. As long as the Bible is a non-existent thing and we must look to him and his "knowledge" to get information about God and His word than James White is perfectly happy. James White is not against the AV because it is the AV, he is against it because it is the final authority. Nobody is "NIV Only", "NASB Only", or "ESV Only". Nobody would consider those a final authority, the Received Text and the AV are the only things people consider to be the inspired word of God.

So knowing that James White's book is a dead end in not telling us where the inspired scripture is, I will now critique the relevant portions of his book.



First up in this critique, James White has in his introduction on page 6, "It is very important to understand the motivation behind this book. This book is not being written to push one particular translation of the Bible over another.....This book is not against the King James Version.....I oppose King James Onlyism, not the King James Version itself." So you write a 271 page book on why the AV cannot possibly be the word of God and that it has errors in it, but somehow you are not trying to "push" anything? Somehow you are "not against the King James Version" ? Ah, there it is. You are against the belief that one Bible is perfect (" King James Onlyism") and all other "bibles" are perversions. You are against *final authority*.

In chapter 1 of *The King James Only Controversy* is just James White describing different brands of "King James Onlyism". I would say I was somewhere between groups 4-5. Chapter 2 is not really anything to address, it is pretty much just talk about Jerome and Erasmus.

Chapter 3 gets a little more interesting. On page 20 White says, "But I also recognize that most Christians who are reading this book have not had the same opportunity to learn the languages in which God originally inspired the Scriptures." The original languages do not mean anything, they are dead languages and the Bible is a living Book (1 Peter 1:23). "*The word of God is not bound"*

according to 2 Timothy 2:9, White seems to think that it is bound to the "original languages". Isaiah 55:11 says, "*So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it*." God is through with the original languages, they do not fit the description of His word. The original languages do return void and they do not prosper. Christ's church (the body of Christ) [is] mainly composed of English-speaking people and they are the ones getting the gospel out. What James White believes about the Bible and what the Bible says about itself do not line up.

Now look at page 22 of chapter 3. Here James White tries to defend these verse changes in the NASB by saying it is a "translational dispute".

AV: *John 6:47 Verily, verily, I say unto you, He that believeth <u>on me</u> hath everlasting life.*

NASB: *John 6:47 Truly, truly, I say to you, he who believes has eternal life.*

As you can see the NASB deletes "on me" and just says "he who believes". All in the name of "translational disputes". So far James White is only proving my point that the AV exalts Christ more. Now look at John 3:36.

AV: *John 3:36 He that believeth on the Son hath everlasting life: and <u>he that believeth</u> not the Son shall not see life; but the wrath of God abideth on him.*

NASB: *John 3:36 He who believes in the Son has eternal life; but <u>he who does not obey</u> the Son will not see life, but the wrath of God abides on him.*

Here the NASB changes "he that believeth on" to "he who does not obey". Judas Iscariot *obeyed* Christ and he was said to be a devil. The AV, again, outshines the modern version.

In this same chapter of White's book on pages 36-42 is all about how scribes make errors when writing and therefore there are thousands of variants (he is saying that we do not have perfect scripture, but some of our copies are accurate). However, James White seems to not realize that the scribes are not the ones doing the preserving but rather it is God preserving His word.

Psalms 12:

[6] *The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.*
[7] *<u>Thou</u> shalt keep them, <u>O LORD</u>, <u>thou</u> shalt preserve them from this generation for ever.*

God does not care if scribes make errors or not, He is the one doing the preserving and making sure His word gets copied and translated as it He wants it. The word of God "liveth and abideth forever" (1 Peter 1:23), but James White says it does neither. I will stick to the AV over James White.

Next is chapter 4. Pages 53-77 are just general discussion about Greek, history, Erasmus, etc. and nothing really to critique. Page 78 is where it gets good. On page 78 White pretends like there are textual differences between the different editions of the AV. I have a reproduction of the original 1611 and I have a modern edition. The only differences are changes in font, text size, spellings, and the printers' errors were removed. White also brings up the modern differences in AV's such as.....

Cambridge AV

*Jeremiah 34:16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom <u>**ye**</u> had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.*

Oxford AV

*Jeremiah 34:16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom <u>**he**</u> had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.*

1611 AV

*Ruth 3:15 Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and **he** went into the city.*

1769 Cambridge Edition AV

*Ruth 3:15 Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and **she** went into the city.*

As you can see the variants do not contradict and all are true. However, Jeremiah 34:16 was a printer's error where the printer had an upside down "h" making it "y". A printer's error is not an error in the text of what the AV translators translated though. For James White to say that both editions of the AV must match is unbiblical, for God often changes His word when a NT writer quotes an OT scripture. God's word is not bound (2 Tim. 2:9) and He does what He wants with it. White is also using a double standard. Back in chapter 3 he talked about how there were so many differences and variants among the manuscripts in the original languages but he still accepts them, why can't AV believers do the same with the AV? James White and Scholarship Onlyism are the kings of double standard rationale.

On page 82 of chapter 4 White says in regards to the AV, "But as we have seen, it was a human process, and as in all human life and endeavor, it did not partake of infallibility." Proof? James White never proves that there is an error/contradiction in the AV. He does not believe the Holy Spirit nor Satan guides in Bible translation. He believes that all translations are from good, godly scholars that want everyone to have an accurate Bible. However, 2 Corinthians 2:17 proves otherwise.

Chapter 5 contains no relevant information on disproving the AV to be the inspired word of God.

Chapter 6 is the first significant chapter in White's book. White says on page 127, "Over and over again KJV Only advocates accuse the new translations of "changing" this or "altering" that. They say that the NIV "deletes" this or "adds" that. KJV Only books, articles, and tracts share a common feature: circular argumentation. What is the bottom-line assumption of the writer? That the KJV is the only true English Bible..., the standard by which all others are to be judged....Why is the KJV the standard?" One word Mr. White, *LOL*. AV believers did not invent the "making the KJV the standard", it was actually the modern version committees. I have an ESV, NKJV, etc. and they all compare themselves to the AV. We did not start that. Read some of the prefaces and stuff to your modern versions and see how they compare themselves to the AV.

On page 135 James White approves of an omission.

AV

Ephesians 2:1 And you hath he quickened, who were dead in trespasses and sins;

NASB, NIV

Ephesians 2:1 And you were dead in your trespasses and sins,

On page 137 James White pulls the standard "Hell vs Hades" trick, something I have already dealt with here av1611studyblog.blogspot.com/2014/05/hell-turn-or-burn-as-they-say.html.

Pages 138-139 are quite interesting. James White attempts to defend the NIV giving one of the names of Jesus Christ to Satan.

AV

Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

NIV

Isaiah 14:12 How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

The problem with that is.....*Revelations 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

James White's defense, "The person under discussion in Isaiah 14 is obviously not the Lord Jesus, and how anyone could possibly confuse the person who is obviously under the wrath of God in that passage (note verse 15) with the Lord Jesus is hard to imagine." Yes Mr. White, that is why we laugh at you and your modern versions reading. The issue is that you give Christ's title to Satan. Again, the AV is clearly more exalting Christ.

Pages 139-144 are just general complaints White has against the AV. For example, White does not like 1 Timothy 6:10 in the AV.

1 Timothy 6:

[9] *But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*
[10] *For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*

White says that the love of money is not the root of all evil. However, I believe that "*they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."*

Next White complains about 2 Timothy 2:15 in the AV telling us to "study" rather than to "be diligent".

2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

White likes the NASB better.

2 Timothy 2:15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

The less studying of the AV you do the happier White is. Hmm. I wander why White did not address the modern versions changing "rightly divide" to "accurately handling" when all Greek manuscripts say "rightly divide" ?

There is not much to address in the rest of chapter 6. The whole chapter is pretty much White's opinions, he does not produce any errors or contradictions in the AV. However, we do see on page 146-147 that James White does not believe that there are any purposeful errors made in modern versions and that there are no conspiracies or satanic activity to attack God's word. He says in regards to modern scholars, "Their goal is not to corrupt God's Word but to preserve it and accurately pass it on to future generations." Meanwhile Paul said that people were trying to corrupt the word of God.....

2 Corinthians 2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Critique of Chapter 7

Next in the critique of *The King James Only Controversy* by James R. White I will show you what changes he approves of to the AV. Anytime a modern version omits a word/phrase White says it is just fine and if it adds a word/phrase he says it is just fine. Anything contrary to the AV is what White is happy with.

Deuteronomy 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

Chapter 7.

AV

Colossians 1:14 In whom we have redemption <u>through his blood</u>, even the forgiveness of sins:

NIV

Colossians 1:14 in whom we have redemption, the forgiveness of sins.

AV

Luke 9:35 And there came a voice out of the cloud, saying, This is my <u>beloved</u> Son: hear him.

NIV

Luke 9:35 A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him."

AV

Matthew 15:8 This people <u>draweth nigh unto me with their mouth</u>, and honoureth me with their lips; but their heart is far from me.

NASB

Matthew 15:8 'THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME.

AV

Matthew 16:20 Then charged he his disciples that they should tell no man that he was <u>Jesus</u> the Christ.

NASB

Matthew 16:20 Then He warned the disciples that they should tell no one that He was the Christ.

AV

Matthew 21:12 And Jesus went into the temple <u>of God</u>, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

NASB

Matthew 21:12 And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves.

Also note here where White approves of the NIV misidentifying a quote.

AV

Mark 1:

[2] *As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*
[3] *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

NIV

Mark 1:

2 as it is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way"
3 "a voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.'

The problem there is that Isaiah did not say the words in verse 2, those words are from Malachi 3:1. Verse 3 is where Isaiah 40:3 is quoted. Therefore the AV reading is correct and the NIV is not. The latest and greatest manuscripts agree to that. James R. White tries to defend the NIV by using Matthew 27:9...." We have at least two instances recorded for us by the apostles where a conflated citation of two Old Testament prophets is placed under the name of the more important or major of the two prophets. One of these instances is found in Matthew 27:9, where Matthew attributes to Jeremiah a quotation that is primarily drawn from Zechariah." However, Mr. White is being deceitful here. Mathew 27:9 says that Jeremy "spoke" the words NOT that he wrote them. The quotation in Matthew 27:9 is something that Jeremiah SPOKE but Zechariah WROTE. The words are not in Jeremiah. Also, Mr. White said he had "two instances". One of those I just proved to be false and the other IS the instance we started with, Mark 1:2. He has no instance that proves what he is saying. Then Mr. White says, "We see, then, that Mark was quite accurate in his original wording and did not need the editorial assistance of later scribes, nor of KJV Only advocates, at all." White just said that he knew what Mark said in his "original wording" !!! No "original" anything exists, White just lied.

Also see where he approves of this omission.

AV

Mark 10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

NIV

Mark 10:24 The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God!

Is it "hard to enter the kingdom of God" or is it hard to enter the kingdom of God IF you are trusting something other than the gospel (" riches" in this case)? Only 4 out of 5,400 manuscripts have the NIV reading. James White says the NIV reading is better because it provides a "smoother transition". Quite pathetic.

White also defends this reading in the NASB which makes Jesus Christ tell a lie.

AV

John 7:8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

NASB

John 7:8 Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come."

The AV says that Christ was not going to the feast "yet", but he did [come] to it later in verse 10. However, the NASB just says that Christ is not going to go to it at all. That would make Christ a liar.

White also says that the NIV reading is "theologically superior" in Acts 4:25 and Acts 16:7.

AV

Acts 4:25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

NIV

*Acts 4:25 You spoke **by the Holy Spirit** through the mouth of your servant, our father David: "'Why do the nations rage and the peoples plot in vain?*

James White thinks the NIV is superior here at Acts 4:25. I am not sure why, the addition the NIV made to the word of God did not add any information to the text and [its absence] did not attack the Godhead or anything like that. What if I changed the word of God to say "*In the beginning God (Who is a Trinity, Father, Son, and Holy Ghost, and who is almighty and powerful etc. etc.) created the heaven and the earth".* Just throwing in a insignificant addition to the Bible does not impress me.

What Mr. White is trying to do is draw attention away from Acts 4:27 where the modern versions call Jesus God's "holy servant" rather than "holy child". An attack on the deity of Christ that Dr. Peter Ruckman has dealt extensively in proving to be wrong. Nice try Mr. White, but it did not work.

AV

Acts 16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

NIV

Acts 16:7 When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit <u>of Jesus</u> would not allow them to.

Somehow Mr. White thinks that "Spirit of Jesus" is better than "Spirit". We already know that the Holy Ghost is the Spirit of Christ but "Spirit of Christ" is used in special circumstances such as Galatians 4:6. It is a term that connects Christ and the Holy Spirit as One, but sometimes the scriptures refer to the actions of the Godhead and the Persons of the Godhead independently. The NIV adds nothing to the text by adding to the word of God.

Also note the rest of the omissions and additions that White approves of.

AV

Romans 1:16 For I am not ashamed of the gospel <u>of Christ</u>: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

NIV

Romans 1:16 For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.

AV

Romans 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

NASB

Romans 8:34 who is the one who condemns? Christ <u>Jesus</u> is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

AV

Romans 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. <u>But if it be of works</u>, <u>then is it no more grace</u>: otherwise work is no more work.

NASB

Romans 11:6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

AV

Romans 14:6 He that regardeth the day, regardeth it unto the Lord; <u>and he that regardeth not the day</u>, <u>to the Lord he doth not regard it</u>. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

NASB

Romans 14:6 He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.

White also approves of omitting "of the gospel" from Romans 15:29, he likes omitting "for the earth is the Lord's, and the fulness thereof" from 1 Corinthians 10:28, he adds "of God" to Philippians 1:14, he omits "of the sins" in Colossians 2:11, he omits "not" from Colossians 2:18 making it possible to see visions in this dispensation, he omits "wise" from 1 Timothy 1:17, he changes "faults" to "sins" in James 5:16, he adds "in respect to salvation" to 1 Peter 2:2, he omits "Jesus Christ is come in the flesh" from 1 John 4:3, he omits "I am Alpha and Omega, the first and the last" from Revelation 1:11, and he omits "the Lord our God" from Revelation 19:1. In the process he never proved an error or contradiction in the AV. He only gave his opinions about what should and should not be there.

Critique of Chapter 8

First, in chapter 8 pages 194-195, White says that is just fine to omit some of Christ's titles from 23 verses of scripture. His reasoning for this is "Byzantine text-type has longer titles for the Lord Jesus in comparison with the Alexandrian or Western types." Meanwhile, *Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you*. (Deuteronomy 4:2).

Next on page 197 James White has the audacity to say that the AV diminishes from the deity of Christ. Here are the references where the AV supposedly diminishes from Christ's deity.

AV

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

NASB

John 1:18 No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

James White somehow [thinks] that the AV diminished from Christ's deity here in John 1:18. I do not know how he arrived at that, he seems to be creating a smokescreen to cover up the modern version creating two Gods. Count them, in John 1:1 the "Word was God" but now the NASB says that the Word is "the only begotten God". So the NASB says that there is a begotten God and an unbegotten God, that is TWO Gods. There is only one God, but He is in three Persons. There are not separate "unbegotten" and "begotten" Gods. There is only one God, therefore when you say "only begotten God" then the Father and Holy Ghost have to be begotten as well.

Here [in Romans 9:5] White says that the AV's reference to Christ's deity is "ambiguous" and that the NIV is "clear". You be the judge. I see no difference in the two other than the different word order. Both versions call Christ God. I do notice that the NIV changed the simple and easy to understand NIV and made it have more difficult words.

AV

Romans 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

NIV

Romans 9:5 Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.

Here is the next verse on White's hit list.

AV

Philippians 2:

[5] *Let this mind be in you, which was also in Christ Jesus:*
[6] *Who, being in the form of God, thought it not robbery to be equal with God:*
[7] *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*
[8] *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*
[9] *Wherefore God also hath highly exalted him, and given him a name which is above every name:*

NIV

Philippians 2:

5 In your relationships with one another, have the same mindset as Christ Jesus:
6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage;
7 rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.
8 And being found in appearance as a man, he humbled himself by becoming obedient to death - even death on a cross!
9 Therefore God exalted him to the highest place and gave him the name that is above every name,

The AV says "*thought it not robbery to be equal with God"* and the NIV says "*did not consider equality with God something to be used to his own advantage".* But Christ did accept people worshiping Him because He was God. The NIV would have you think that He never exercised His deity attributes. Yes He was made "in the likeness of men" but He also accepted people's worship because He was God. The AV reads correctly "thought it not robbery".

Next....

AV

Colossians 2:9 For in him dwelleth all the fulness of the Godhead bodily.

NIV

Colossians 2:9 For in Christ all the fullness of the Deity lives in bodily form,

White says that the AV does not give deity to Christ here in Colossians 2:9. "Godhead" is the Bible word for "trinity" and it is used THREE times in the Bible (Acts 17:29, Romans 1:20, Colossians 2:9). This is not an error in the AV, this is James White not knowing what "Godhead" was.

Next....

AV

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

NIV

Titus 2:13 while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ,

I am not sure why White says that the NIV is better. Both versions call Christ God. The AV is worded differently but it does not state that Christ and God are separate. Same instance here in 2 Peter 1:1.

AV

2 Peter 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

NIV

2 Peter 1:1 Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:

What is wrong with saying that we have the righteousness of God and our Saviour Jesus Christ? That is Peter's style of writing, 2 Peter 1:1, 2, 8, 11, 14, 16, and 2:20. Also see 1 Peter 1:3. Saying that we have the righteousness of God and our Saviour Jesus Christ does not mean that the righteousness "of God and our Saviour" is talking about different People. This is also done in 1 Timothy 1:1, Titus 1:4, 1 Corinthians 1:3, 2 Timothy 1:2, 4:2, and 1 Corinthians 8:6. There is nothing wrong

with that wording and it does not mean that "God and our Saviour" are different People. Isaiah 44:1 says, "*Yet now hear, O Jacob my servant; and Israel, whom I have chosen"* but Jacob and Israel are the same people. In Isaiah 44:6 it says, "*Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God"* but LORD the King of Israel and his redeemer are the same Person. The wording does not mean what James White implied that it meant.

But also, James White ignored his precious Greek in this case.

Here is an excerpt from Dr. Thomas Holland's *Crowned With Glory*.

" In making such an accusation, some have provided the following comparison between 2 Peter 1:1 and 2 Peter 1:11.

1:1: ***tou theou emon kai soteros Iesou Christou***

1:11: ***tou kuriou emon kai soteros Iesou Christou***

It is then noted that the only difference between the two verses is the substitution of ***kuriou*** *(Lord) in verse eleven instead of* ***theou*** *(God) as found in verse one. Therefore, according to the Greek, verse one must be translated as "our God and Savior" in order to be consistent. Since the KJV does not do this, it is looked upon as mistranslating this passage.*

The point is well taken, and would be correct if the Greek text that underlies the KJV read as presented. However, it does not. The Greek text used by the King James translators was Beza's text of 1589 and 1598. There we find an additional ***emon*** *(our) at 2 Peter 1:1 that is not provided by those who call this a mistranslation. The two are compared below with Beza's text presented first.*

Tou theou emon kai soteros emon Iesou Christou

Tou theou emon kai soteros Iesou Christou

The translation of Beza's text is correct and consistent in the Authorized Version, and is consistent since the additional emon appears in 2 Peter 1:1 and not 2 Peter 1:11."

Also White thinks that "Me" should be added in John 14:14, "if ye shall [Me] any thing in my name". I do not care what White wants to insert (Deuteronomy 4:2).

He also thinks that 1 Peter 3:14-15 should read "Christ as Lord" instead of "Lord God". Again, I do not really care what Mr. White wants to change.

White also approves of this change.

AV

Jude 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying <u>the only Lord God</u>, <u>and our Lord Jesus Christ</u>.

NASB

Jude 1:4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and <u>deny our only Master and Lord</u>, <u>Jesus Christ</u>.

White's explanation, "The TR adds one word here, "God," which results in the disruption of the flow and the introduction of a second person into the text, "the Lord God," who is then differentiated from the Lord Jesus Christ. Most would feel that "Lord God" would be referring to the Father." I agree with Mr. White. Brother Jude differentiated from God the Father and the Lord Jesus Christ. It is perfectly fine to mention the Father, Son, and Holy Ghost as separate persons. Look at Ephesians 4:1-6.

Ephesians 4:

[1] *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,*
[2] *With all lowliness and meekness, with longsuffering, forbearing one another in love;*
[3] *Endeavouring to keep the unity of the Spirit in the bond of peace.*
[4] *There is one body, and one Spirit, even as ye are called in one hope of your calling;*
[5] *One Lord, one faith, one baptism,*
[6] *One God and Father of all, who is above all, and through all, and in you all.*

All three persons of the Godhead are named separately. By White's reasoning would not this be saying that the three persons of the Godhead are different Gods? For a writer to address the different persons of the Godhead is fine. Meanwhile White attacks 1 John 5:7, the greatest verse in the Bible on the Trinity.

Pages 207 to 210 are not really anything to address.

On page 211 White brings this up again, but I have already dealt with this difference in Philippians 2:6.

AV

Philippians 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

NIV

Philippians 2:6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage;

On page 213 in Romans 14:10 White wants to change the judgment seat of Christ to the "judgment seat of God". However, the judgement seat we stand before is Christ's, (2nd Person of the Godhead). Christ is the one that died for us and gave himself for us, His judgment seat is where He tells us what we did for Him. It is specific to Christ, not the rest of the Godhead.

Next is where James White plays defense for his modern perversions.

AV

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

NIV

Micah 5:2 "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

Here the NIV says that Christ has "origins" from "ancient times" while the AV says that Christ's goings forth have been from everlasting. White tries to justify this by saying that it is referring to the ancient lineage of David. Sure.....

Next White says that it is okay for the RSV to change "a virgin" to "a young woman" in Isaiah 7:14 because the AV is not consistent in its translation of the Hebrew words. (But he did not tell you that no version is consistent in translating the words "bethula" and "alma".) Meanwhile the AV has a perfect prophecy of the virgin birth of Christ.

Next see a slightly edited version of a blog post I did refuting page 218.

(NIV) Luke 2:33 The child's father and mother marveled at what was said about him.

(KJB) Luke 2:33 And Joseph and his mother marvelled at those things which were spoken of him.

Page 218 of The King James Only Controversy...

" Here the charge that is leveled is obvious: the use of "father" rather than "Joseph" lends itself to a denial of the virgin birth, making Jesus the son of Joseph. Yet, given the plain teaching of Luke's gospel that Joseph was not the natural father of Jesus (Luke 1:34-35), is it not much more natural to take this term as referring to the role of Joseph in Jesus' life? Was not Joseph the husband of Mary? Are we to believe that Jesus never referred to, or thought of, Joseph as His earthly father, the head of his family on earth? Could this not be a plausible explanation? Surely it is. Yes, KJV Only advocates are not likely to accept such an explanation. Their certainty that the "modern versions" are up to no good keeps most of them from allowing for such clarifications. But in this case, they have no choice. Their own King James Version forces them to abandon Luke 2:33, if they are in the least bit consistent in their arguments:

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. (Luke 2:48)

Here, from the very lips of Mary, no less, we have the use of the term "father" of Joseph with reference to the Christ child, and that in the Authorized Version of 1611! This use of "father" by Mary is perfectly consistent with the use of "father" at Luke 2:33, where both Mary and Joseph are in view as a family unit. Also, the KJV itself refers to Joseph and Mary as "his parents" in Luke 2:41. There is absolutely no reason to read into the use of the term "father" a denial of the supernatural nature of the birth of the Messiah."

Now let's rip James White to shreds....

" Here the charge that is leveled is obvious: the use of "father" rather than "Joseph" lends itself to a denial of the virgin birth, making Jesus the son of Joseph." You bet it does!

" Yet, given the plain teaching of Luke's gospel that Joseph was not the natural father of Jesus (Luke 1:34-35), is it not much more natural to take this term as referring to the role of Joseph in Jesus' life?" Only is that natural to a mind that is as twisted as yours! About as natural as what your buddy said in Genesis 3:1 "Yea, hath God said".....

" Was not Joseph the husband of Mary? Are we to believe that Jesus never referred to, or thought of, Joseph as His earthly father, the head of his family on earth? Could this not be a plausible explanation?"

" Questions #1: Yes. #2: Yes. #3: Yes, if you are an idiot.

" Surely it is. Yes, KJV Only advocates are not likely to accept such an explanation." No it is not. You bet we KJB believers aren't going to accept your satanic scholarly "explanation" (you use the term loosely).

" Their certainty that the "modern versions" are up to no good keeps most of them from allowing for such clarifications. But in this case, they have no choice. Their own King James Version forces them to abandon Luke 2:33, if they are in the least bit consistent in their arguments:" My only certainty is that the King James Bible is the perfect word of God and that Satan has his ministers (you included obviously) perverting those words (2 Cor. 2:17, 11:15). My consistency is this, that the King James Bible is always right no matter what and anything more/less than that is unacceptable.

Here is proof that James R. White is clearly and purposefully leaving out information to deceive you. Let's see how this scholarly gentleman perverts and twists scripture in defense of the attack on the deity of Christ.

" And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. (Luke 2:48)

Here, from the very lips of Mary, no less, we have the use of the term "father" of Joseph with reference to the Christ child, and that in the Authorized Version of 1611! This use of "father" by Mary is

perfectly consistent with the use of "father" at Luke 2:33, where both Mary and Joseph are in view as a family unit."

We can now honestly say beyond any shadow of a doubt that James White is mentally sick. We can now see that Genesis 3:1 is in fact Mr. White's life verse as he has dedicated his "christian" life to attempting to overthrow the authority of ONE Book, the AV of 1611. James White gave you Mary's confusion and then left out the twelve year old Christ's rebuke to Mary. James White is being deceitful. READ THE NEXT VERSE!!!

Luke 2:

[48] *And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy* ***father*** *and I have sought thee sorrowing.*

Oh my! What are us KJB believers going to do now? James White finally got us! Nooooope.....

[49] *And he said unto them, How is it that ye sought me? wist ye not that I must be about my* ***Father's*** *business?*

James White clearly avoided these verses. Right after Mary called Joseph Jesus's "father" 12 year old Christ clearly rebuked her and said "HOW IS IT THAT YE SOUGHT ME? I MUST BE ABOUT MY FATHER'S BUSINESS" !!!! Jesus was clearly saying that Joseph was not His father! Now look what's next....

[50] *And they understood not the saying which he spake unto them.*

Sounds about like James White! The KJB speaks for itself.

Now let's see what else White can drum up....

" Also, the KJV itself refers to Joseph and Mary as "his parents" in Luke 2:41. There is absolutely no reason to read into the use of the term "father" a denial of the supernatural nature of the birth of the Messiah." James White clearly has it all backwards! "*Parents"* is referring to those that have parental control over the child. A parent does not have to be a father or mother. But White has twisted the entire story out of order.

Luke 2:

[41] *Now his parents went to Jerusalem every year at the feast of the passover.*
[42] *And when he was twelve years old, they went up to Jerusalem after the custom of the feast.*

12 year old Christ has Mary and Joseph as His "parents", they are the ones who have *parental* control. But God knew that a deceiver like James White would accuse the KJB of calling Joseph "father" so He, in the next verse (v.43), made it clear that this was not the case.

[43] *And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.*
[44] *But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.*
[45] *And when they found him not, they turned back again to Jerusalem, seeking him.*
[46] *And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.*
[47] *And all that heard him were astonished at his understanding and answers.*
[48] *And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.*

God knew that deceivers like James White would take what Mary said in verse 48 and try and say that the KJB calls Joseph Jesus's father so He provided the next verse where Jesus rebukes Mary for using the term "father".

[49] *And he said unto them, <u>How is it that ye sought me</u>? <u>wist ye not that I must be about my Father's business</u>?*
[50] *And they understood not the saying which he spake unto them.*

Like Mary and Joseph, James White still does not understand.

So how did James White start at verse 43, then go to 48, not even mention 49, and then go back to 41???

Critique of Chapter 9

Well after 222 pages of James White talking about the "King James Only" heresy, James White finally gets to the chapter about how there are "errors" in the AV. Let's take a look, chapter 9 pages 223-233.

"Error" #1

*Mark 6:20 For Herod feared John, knowing that he was a just man and an holy, and **observed** him; and when he heard him, he did many things, and heard him gladly*.

James White says that the word should be "kept safe" rather than "observed". Did Herod *observe* John? Yes. Did he keep John safe? No.

Mark 6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

"Error" #2

Mark 9:18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

James White thinks "pineth away" should be "stiffens out" or "becomes rigid". Why he does that I do not know. The Strong's definition of "stiffens out" has "pineth away" or "withered away". Withered things are stiff. I do not see how this is an error, I do not know anyone that has ever felt lost or confused because of that reading. I imagine James White is the only one who could get thrown off by that reading.

"Error" #3

Luke 18:12 I fast twice in the week, I give tithes of all that I possess.

James White says "posses" should be "get". What he does not tell you is that at the time of 1611 it was not a passive verb. Not to mention the definition of "posses" includes the "getting". I do not see how this is an error, again I do not know anyone that has ever felt lost or confused because of that reading. I imagine James White is the only one who could get thrown off by that reading.

"Error" #4

Acts 5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Another "error" that only James White could get confused by. He says that "and" should actually be "by". But the passage does not say, "whom ye slew and then hung on a tree", it just says, "whom ye slew and hung on a tree". The Jews slew Christ and they hung Him on a tree - that is a perfectly true statement. If James White is going to get confused over that reading I am not sure how good of a theologian he really is.

Also, the idea is clearly a double charge to the Jews. Such as *you killed Him, and not only that you did it by hanging Him on a tree* - which was the form of punishment for extreme criminals. Peter said the same thing about the Jews when talking to the Gentiles in Acts 10.

Acts 10:

***[38]** How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*
***[39]** And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:*

"Error" #5

James 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

James White says the reading should be "for we all stumble in many ways" because "Christians don't offend all people". *If a Christian is doing his job he should be offending all people*. James White is offended that some of us believe we have the perfect and inspired word of God in the form of the King James Bible. We offend lost sinners when we tell them they are filthy and sinful and are about to go to hell if they do not trust Christ and His plan of salvation (1 Cor. 15:1-4, Eph. 1:13). That category includes all non-Christians. I offended a Church of Christ Campbellite just the other day by telling him water baptism is not required to be saved. I offend most every Christian by saying we are not under the commission of Mark 16 and Matthew 28 (see 1 Corinthians 1:17) [See note under *]. I offend a lot of people by saying that the body of Christ did not start until Paul's conversion [See note under **]. I offended a "local church only" brother just earlier today by saying that the body of Christ is the one universal and spiritual body of all believers in the church age rather than each local assembly. We offend people if we do not baptize in the name of Christ or the name of the Trinity (though it does not matter Col. 2:9) or if we do not baptize converts with same mode of baptism as others. I have offended my pastor before and several other brothers at the church I attend.

My guess would be that if James White does not offend all men than he has never done anything for Christ and does not take a solid stand on any Bible truth.

*1 Corinthians 1:14-16 show that Paul baptized believers, see also Acts 16:15, 32-34, 18:8. However, Paul is in 1 Corinthians 1:17 countering the 'water dogs' of his day. He is therefore emphasising his calling i.e. "***the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God"*** Acts 20:24.

Paul acknowledges those "*who also were in Christ before me"*** Romans 16:7 but *the revelation in scripture* of "***the body of Christ"*** Romans 7:4, 1 Corinthians 10:16, 12:27, Ephesians 4:12 is emphatically *Paul's*. *Only* Paul uses the expression "***the body of Christ"*** and of the 78 occurrences of the expression "***in Christ"*** in scripture *75 are in Paul's Epistles*, showing again the Pauline emphasis.

"Error" #6

1 Corinthians 4:4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

James White says that it should say, "for I am conscious of nothing against myself" - apparently James White thinks he does know something by himself. What Paul is saying is clear from the context, where is the error? James White just has to have a Bible that fits his personal favourite wordings. The Bible is God's book, not James White's.

"Error" #7

Hebrews 9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

James White says that it should say, "sins of the people committed in ignorance". But what about the sins not done in ignorance but rather were done consciously and deliberately? James White's now claiming that the "error" in the Bible is an error - absurd.

"Error" #8

Isaiah 65:11 But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

James White thinks that the troop and number should be named, Gad and Meni. Again, no error. James White just decided that he wanted things more specific.

"Error" #9

1 Kings 10:28 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

James White thinks the passage should include where the items were purchased, Kue, rather than that linen yarn was also bought. Why he does that I do not really know.

"Error" #10

1 Chronicles 5:26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

James White thinks "and" should be "even". However, the Hebrew conjunctions are inexact and it is at the translators' discretion on which to use. Clearly the passage is just referring to both the king's titles. Such as 2 Thessalonians 1:12 "*That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God **and** the Lord Jesus Christ*." Sometimes the word "and" is used for emphasis on the two titles, there is no contradiction.

"Error" #11

Acts 9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.
Acts 22:9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

Mormons taught James White that this is a contradiction, but he actually just misread the verses. Acts 22:9 says that they did not hear Jesus Christ talking to Paul, so the voice they DID hear in Acts 9:7 had to have been Paul's voice and did not see who Paul was talking to.

But if you want to play along with James White's game and say that both references are to Christ's voice, it still is not an error. We know that Christ revealed the mystery to Paul only in Acts 9 (Ephesians 3:1-3, Colossians 1:25, Romans 11:25, 16:25) and that He spoke to Paul through a heavenly vision in the Hebrew tongue (Acts 26:14, 19). That is "*the* voice" of Christ that Paul heard, which the men with Paul did not hear (Acts 22:9). However, they did hear "a voice". Clearly since this is a heavenly vision in the Hebrew tongue of Christ giving a mystery revelation to Paul that the voice these people did hear was a distorted voice. See John 12,

***[28]** Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.*
***[29]** The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.*

You can hear "a voice" without understanding or hearing "the voice". We also do not know if those men even could understand Hebrew.

"Error" #12

Acts 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

James White says that the verse should say "when ye believed" rather than "since ye believed". The problem here is that James White does not know anything about baptism. Baptism with the Holy Ghost is given upon the laying on of hands and it is for power to do signs. He has confused this with the Holy Spirit sealing the church age believer. For more information on baptism look at this post av1611studyblog.blogspot.com/2014/06/baptism-questions-answered.html. Meanwhile look at Acts 8 and 9.

Acts 8:

[14] *Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:*
[15] *Who, when they were come down, prayed for them, that they might receive the Holy Ghost:*
[16] *(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)*
[17] *Then laid they their hands on them, and they received the Holy Ghost.*

Acts 9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

James White does not know anything about right division and so it is messing up his Bible study (2 Timothy 2:15) and that is what messed him and all his buddies up in Acts 8:37.

(See av1611studyblog.blogspot.com/2014/05/acts-837-should-it-be-in-authorized.html.)

"Error" #13

Genesis 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

I am not sure what James White thinks is an error there. Joseph's brothers thought evil against him but God meant that evil unto good. James White wants "thought" to be replaced with "meant", but I do not know why.

"Error" #14

Acts 12:

[3] *And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)*
[4] *And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.*

It is utterly impossible to defend "Passover" in Acts 12:4 (ESV, NIV, GB, NASV, etc.). That would create a contradiction in the Bible. It is clear from verse 3 "then were the days of unleavened bread" that Peter was arrested during the days of unleavened bread which occur Abib 15-21 (Lev. 23:4-5) which is AFTER the Passover on Abib 14, the only possibility left is Easter. Also, the Luther Bible's use of "Easter" in place of "Passover" is relevant because it could mean that the words were synonymous at that time. Herod was not a Jew nor of Jewish stock and he was very likely to be celebrating the pagan Easter. White tries to say that "passover" refers to all 8 days from Abib 14 through the 21st. However, "passover" in scripture is always one day. *Numbers 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.* This tells us plainly that Abib 15 is AFTER the passover. Also see Matthew 26:18 where Christ says "I will keep the passover" but only keeps one night and then is betrayed. Easter is the only choice.

2 Timothy 3:

[13] *But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*
[14] *But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;*
[15] *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*
[16] *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*
[17] *That the man of God may be perfect, throughly furnished unto all good works.*

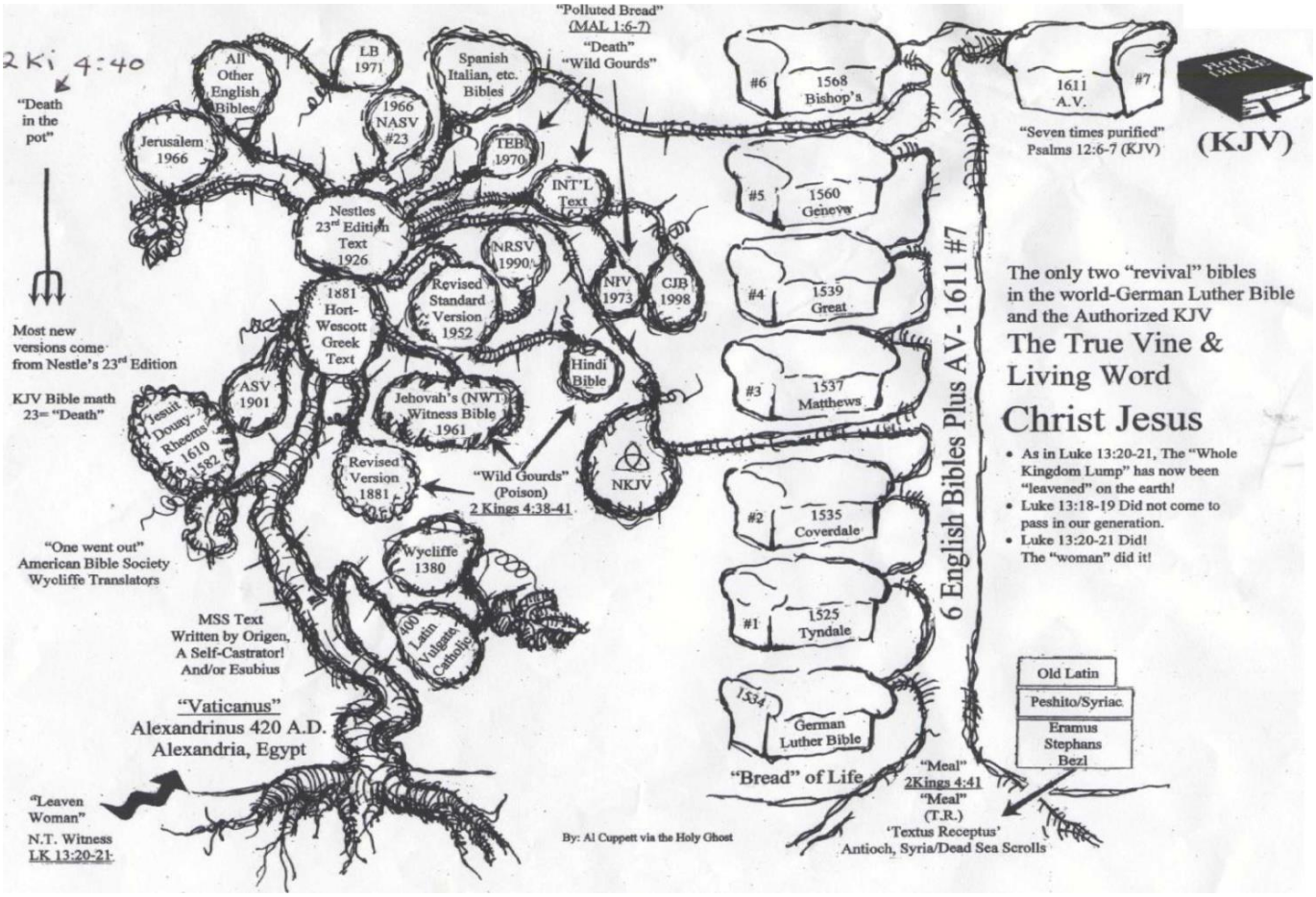
Eli "Hoss" Caldwell

Appendix 5 The Manuscript Dichotomy, Bro. Al Cuppett's Vision Vindicated

"Where there is no vision, the people perish: but he that keepeth the law, happy is he" Proverbs 29:18, www.kjvprophecy.com/Articles/BibleOrigins.pdf (Updated Chart)

Corrupt Manuscript Ascension – "*Wild Vine*" **Pure Manuscript Ascension**

1604-1611, 7 Years



Al Cuppett alcuppett.wordpress.com/ Summary

(N.B. The former site with this material is now corrupt. The same information is on the above site)

Alexander B. Cuppett served as "Action Officer" with the Pentagon, Joint Chiefs of Staff (Department of Defense). While serving in official capacity, he was awarded both the Bronze Star and the Purple Heart. Cuppett also received the Secretary of Defense Civilian Service Medal upon his retirement in 1990 after 21 years of service in the United States Army. Mr. Cuppett gained notoriety for his public talks warning of the emergence of the New World Order in America and bringing attention to the alarming evidence that foreign troops and armaments were showing up in the USA. He was one of the first people to sound the alarm regarding the maintaining of Red and Blue Lists which would be used to round up people during a martial law scenario and bring attention to the construction of FEMA concentration camps. In the early 1990s Cuppett appeared on a speaking tour with the well-known TV program *The Prophecy Club* and gained fame with his talks on Black Ops and Bible prophecy, ultimately producing 2 video programs that were best sellers during that time period.

Al Cuppett US Army & Action Officer, the Joint Chiefs of Staff (Retired)

From Al Cuppett's website **alcuppett.wordpress.com/2012/08/**:

My advice: Get an old *Authorized King James Bible* and start praying to Jesus, because our time as free people is just about over. "*Am I therefore become your enemy because I tell you the truth?"* [Galatians 4:16]. *(N.B. The site address has been changed)*
Al Cuppett

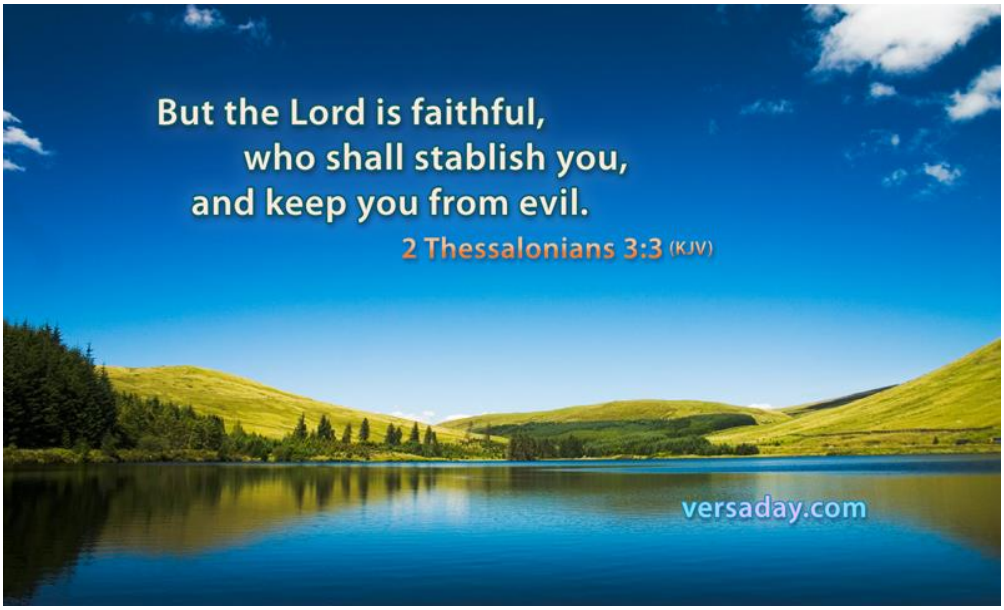
More from Al Cuppett's website **alcuppett.wordpress.com/page/5/**, *search for key words to find exact quote in situ: (N.B. The site address has been changed with format changes only to content)*

Advice: Get yourself an old fashioned King James Bible [Authorized Version], permanently discarding all other bible versions, including the "numeric coded Greek and Hebrew" portions of the Strong's Exhaustive Concordance, and start fasting and praying. The Holy Ghost cannot manifest faith, hope, peace, joy, etc, in your spirit in a language you cannot understand. You're gonna need guidance; and that right early saint! **READ THE LAST PARAGRAPH IF YOU READ NOTHING ELSE!!**

And if these Greek "scholars" ever admitted God Almighty gave us a perfect "*Psalm 12:6-7*" (KJV-only) Bible these educated morons would have to get an honest job!!! However, most of such "learned" people happen to be pastors in pulpits who "fleece their sheep" weekly. Just read about "*polluted bread*" in Malachi 1, verses 6 to about 12. But, hey, what do I know, I'm just a Railway Mail Clerk's son? I'll bet the Jesuit infiltrators at **Lee College** and **Central Bible College** will do a slow burn when they read this paragraph. So be it! They got to dear Brother Swaggart back in 1988. Are they gonna get you too? ***Or have they gotten to you already?***

*" **For ever, O Lord thy word is settled in heaven".*** **Psm 119:89 – KJV ONLY. So, if the bible you're using doesn't match what's "*for ever settled*" in heaven, you have a Jesuitic counterfeit. Thus, the Holy Spirit is exponentially bound, and the resultant spiritual vacuum of holiness/heaven sent power has been filled by evil in our churches AND OUR LAND, since about 1970. Therefore, the New World Order has come in "*like a flood*". Hence, the foreign troops! Get back to the KJV, the old blood washed hymns, discarding forever praise and worship, since you must wash by the *"water of the word"* WHICH IS THE KJV BIBLE-ONLY, *before entering into the holy throne room of God. LOOK—! Doing praise and worship with ANY sin in your heart is an abomination!*** Praise and worship without pure repentance beforehand is an ignorant or perverted attempt to APPEASE God! THINK! David Wilkerson preached the precepts just above in the italicized print, in 1988, not me. *He also says the angels cast this kind of* [UNCLEAN] *praise back on the earth as judgment!!*

Wilkerson and Cuppett are right. "***He that turneth away his ear from hearing the law, even his prayer shall be abomination"*** Proverbs 28:9 with Proverbs 29:18 above. Be encouraged, though:



The Manuscript Dichotomy – Two Lines of Bibles

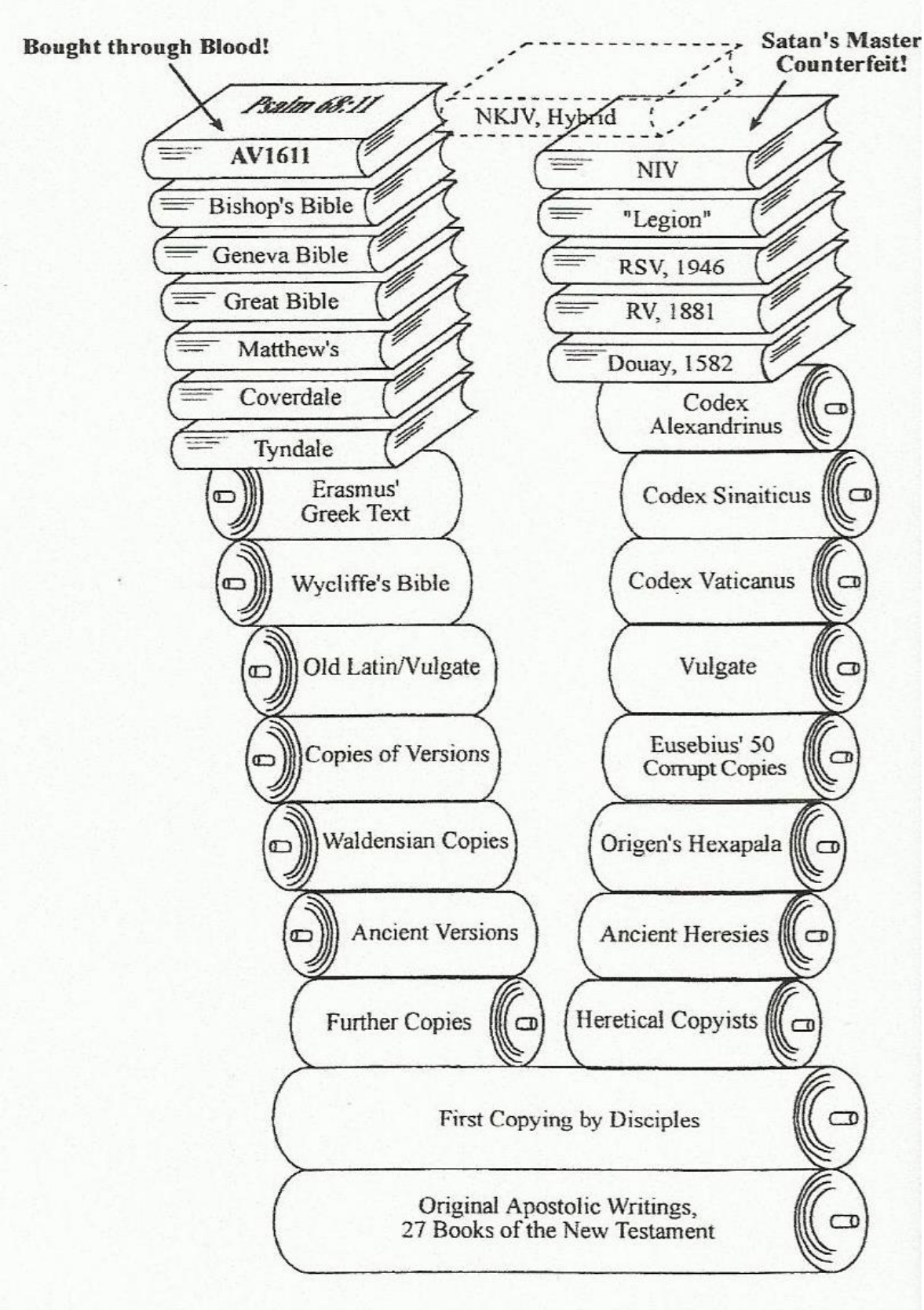


Figure 1 Manuscript Dichotomy in Outline

from *The Inheritance* No. 9 by J. Coad, Totnes, Devon

TWO DISTINCT LINES OF BIBLES from TWO DISTINCT SOURCES, God's and the Devil's!

The Manuscript Dichotomy – Two Lines of Bibles, continued

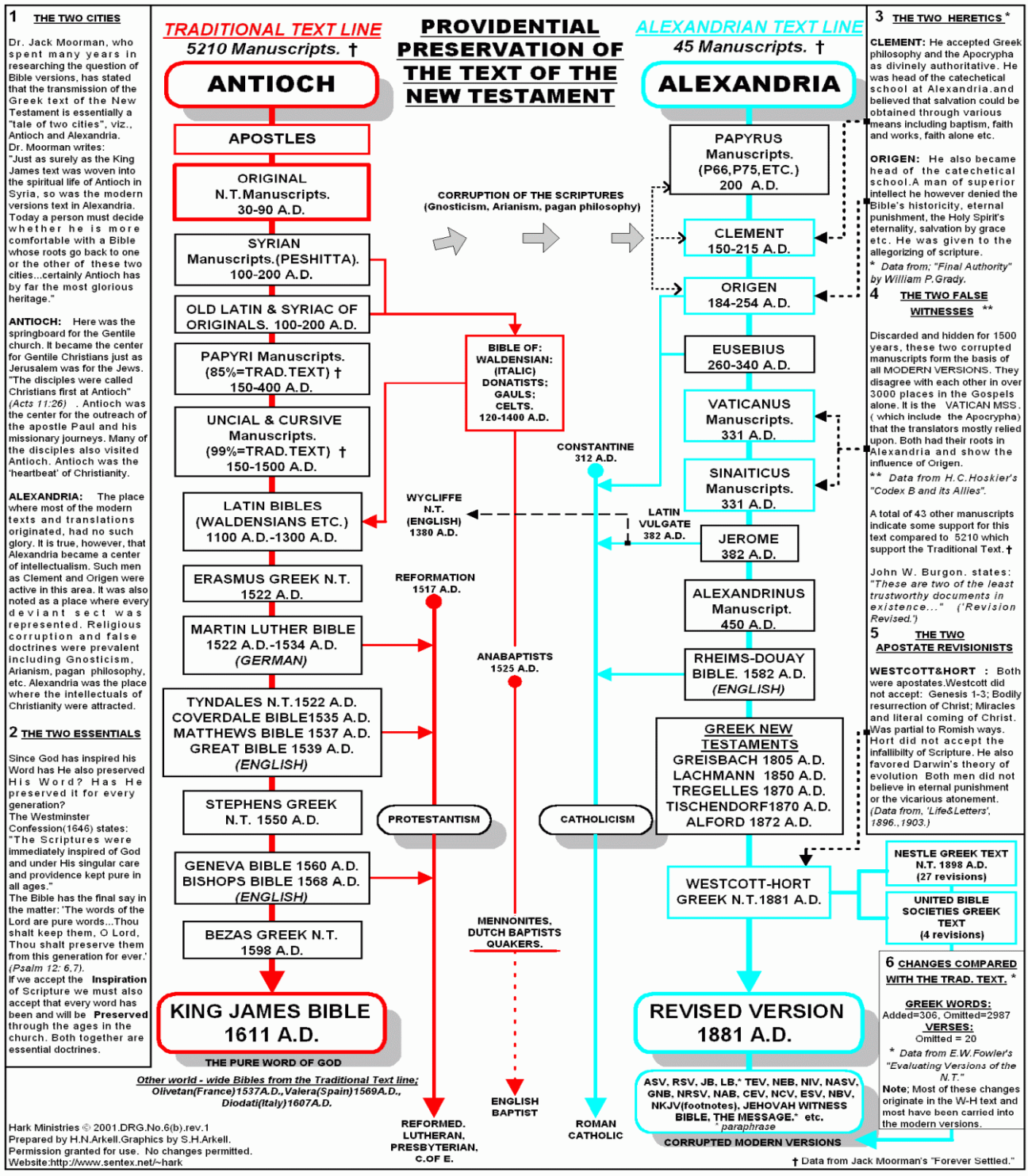


Figure 2 Manuscript Dichotomy in Detail

TWO DISTINCT CENTRES:

ANTIOCH where "<u>the disciples were called Christians first</u>" Acts 11:26
ALEXANDRIA in EGYPT "<u>the iron furnace</u>" Deuteronomy 4:20

From: ***TWO LINES OF BIBLE MANUSCRIPTS***

One line descended from God's initial revelation of His Word to His Apostles & Prophets
The other descended from Satan's Apostles. See kjv.landmarkbiblebaptist.net/2texts-2.html.

Their respective fruits yield TWO LINES OF CHURCH HISTORY:

Two Lines of Church History – Antioch vs. Alexandria

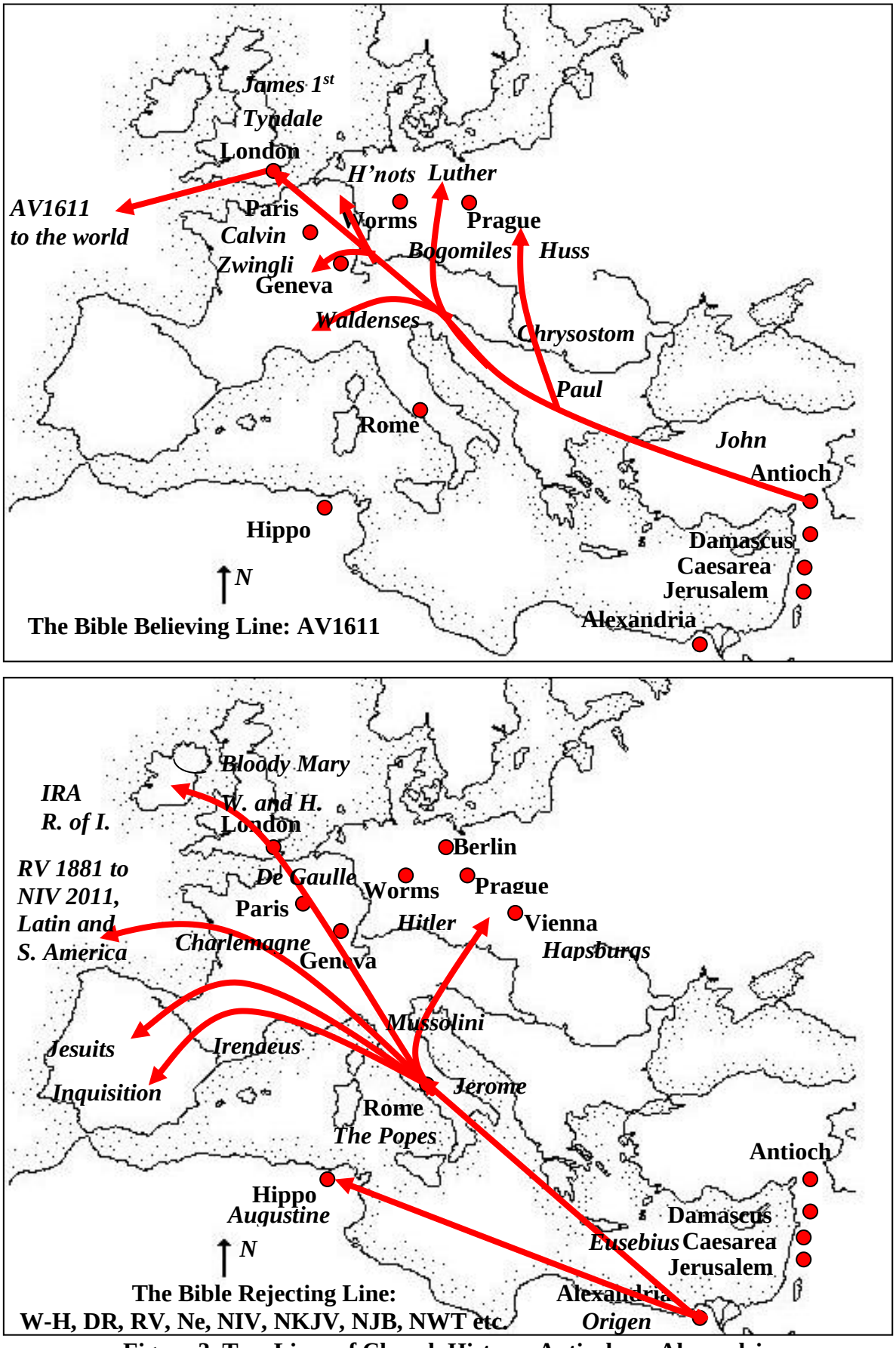


Figure 3 Two Lines of Church History, Antioch vs. Alexandria

from *The Monarch of the Books* by Dr Peter S. Ruckman p 6. "***The time of reformation"*** Hebrews 9:10 via the AV1611 Text, "***Destruction and misery"*** Romans 3:16 via Rome and Alexandria:

Table A5-1
The AV1611 versus Jerome's A.D. 405 Latin Vulgate, 1582 JR Jesuit-Rheims NTs
From *KJO Review Full Text* pp 769-773 and Wilkinson kjv.benabraham.com/html/chapter-6.html, kjv.benabraham.com/html/chapter-11.html, kjv.benabraham.com/html/chapter-12.html
Remarks from Wilkinson are in *green italic*. Jerome's 405 Vulgate Latin and the JR readings are equivalent unless otherwise stated. The Revisers are those of the 1881 RV Revised Version
Jerome's Vulgate is from vulgate.org/, the JR from www.fatimamovement.com/i-real-douay-rheims-2201-2300.php ff

Verse	AV1611	Jerome's Vulgate, *Latin*, JR	Remarks
Matt. 5:44	**bless them that curse you**	OMIT	*..."bless them that curse you" is omitted... Canon Cook says, "Yet this enormous omission rests on the sole authority of Aleph and B."*
Matt. 6:13	**For thine is the Kingdom, and the power, and the glory, for ever. Amen**	OMIT	*The Reformers protested against this mutilation of the Lord's prayer. The Jesuits and Revisers accepted the mutilation.*
Luke 2:33	**Joseph**	*pater ejus*, his father	*...the [Jesuits] give Jesus a human father, or at least failed to make the distinction. Helvidius, the devout scholar of northern Italy (400 A.D.), who had the pure manuscripts, accused Jerome of using corrupt manuscripts on this text...*
Luke 4:8	**Get thee behind me, Satan**	OMIT	*..."get thee behind me, Satan," was early omitted because Jesus uses the same expression later to Peter (in Matthew 16:23) to rebuke the apostle. The papal corrupters of the manuscripts did not wish Peter and Satan to stand on the same basis.*
Luke 9:54	**even as Elias did**	OMIT	This writer believes that the devil does not want to be upstaged by an Old Testament prophet, Revelation 11:5, 13:13.
Luke 11:2, 4	**Our, which art in heaven, as in heaven, so in earth, but deliver us from evil**	OMIT	*This mutilation of the secondary account of the Lord's prayer needs no comment...*
Acts 13:42	**The Jews, the Gentiles**	*Exeuntibus rogabant*, they, they	*From the King James, it is clear that the Sabbath was the day on which the Jews worshipped.*

Table A5-1, Continued
Comparison of the AV1611, Jerome's 405 Latin Vulgate, 1582 JR Jesuit-Rheims NT

Verse	AV1611	Jerome's Vulgate, *Latin*, JR	Remarks
Acts 15:23	**The apostles and elders and brethren send greeting unto the brethren**	*Apostoli et seniores fratres, his qui sunt*, The Apostles and Ancients, the brethren, to the brethren	Jerome's Vulgate *Latin* reads *The apostles and elders and brethren, to them...* i.e. omitting the second occurrence of **brethren** implying that *them* may be lesser brethren. The 1582 JR takes the distinction further: *Notice in the Jesuit Bible and Revised how the clergy is set off from the laity. Not so in the King James.*
Acts 16:7	**the Spirit**	*eos Spiritus Jesu*, the Spirit of Jesus	'Spirit of Jesus' contradicts 1 John 4:3 **And every spirit that confesseth not that Jesus <u>Christ is come in the flesh</u> is not of God: and this is that spirit of antichrist...** Jerome's Vulgate and the 1582 JR omit **<u>Christ is come in the flesh</u>**.
Acts 24:15	**of the dead**	OMIT	*...omission of the phrase "of the dead" makes it easier to spiritualize away the resurrection.*
1 Cor. 5:7	**for us**	OMIT	*By leaving out "for us" the Jesuit Bible...[strikes] at the doctrine of the atonement. People are sometimes sacrificed for naught; sacrificed "for us"...is the center of the whole gospel.*
1 Cor. 7:5	**fasting and**	OMIT	Papists **whose God is their belly, and whose glory is in their shame, who mind earthly things** Philippians 3:19 would not take kindly to fasting.
1 Cor. 15:47	**the Lord**	OMIT	*The Authorized tells specifically who is that Man from heaven.*
Eph. 3:9	**by Jesus Christ**	OMIT	*The great truth that Jesus is Creator is omitted in...the Jesuit [version].*

Table A5-1, Continued
Comparison of the AV1611, Jerome's 405 Latin Vulgate, 1582 JR Jesuit-Rheims NT

Verse	AV1611	Jerome's Vulgate, *Latin*, JR	Remarks
Col. 1:14	**through his blood**	*per sanguinem ejus*/OMIT, OMIT	*The phrase "through His blood" is not found in...the Jesuit...[Version]; its omission can be traced to Origen (200 A.D.), who expressly denies that either the body or soul of our Lord was offered as the price of our redemption. Eusebius was a devoted follower of Origen; and Eusebius edited the Vatican Manuscript. The omission is in that MS... Moreover, Jerome was a devoted follower of both Origen and Eusebius. The phrase "through His blood" is not in the Vulgate and hence not in the Jesuit Bible...This omission of the atonement through blood is in full accord with modern liberalism, and strikes at the very heart of the gospel.* Jerome's 405 online Vulgate Edition www.studylight.org/ reads *per sanguine ejus, through his blood* in Colossians 1:14. Jerome's 405 online Vulgate Edition vulgate.org/ OMITS *per sanguine ejus, through his blood* in Colossians 1:14. J. A. Moorman *Early Manuscripts and the Authorized Version* p 131 shows that some extant Vulgate mss. contain *through his blood* in Colossians 1:14 and some don't. It follows that the Catholic Vulgate is not God's work because **For God is not the author of confusion** 1 Corinthians 14:33.

Table A5-1, Continued
Comparison of the AV1611, Jerome's 405 Latin Vulgate, 1582 JR Jesuit-Rheims NT

Verse	AV1611	Jerome's Vulgate, *Latin*, JR	Remarks
1 Tim. 3:16	**God was manifest**	*quod manifestatum est*, which was manifested	*What a piece of revision this is! The teaching of the divinity of our Lord Jesus Christ upheld by the King James Bible in this text is destroyed in...the [Catholic] versions. The King James says, "God" was manifest in the flesh... ["which was"] might have been an angel or even a good man like Elijah. It would not have been a great mystery for a man to be manifest in the flesh.*
2 Tim. 4:1	**the Lord**	OMIT	It is **the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom** because **the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one** Zechariah 14:9 *not any pope*.
Titus 2:13	**glorious appearing**	*adventum glory*, advent of the glory	Jerome's Vulgate *Latin* reads *coing of the glory*. Jerome's Vulgate and the 1582 JR NT obscure the Lord's Return: *By changing the adjective "glorious" to the noun "glory," the Revisers have removed the Second Coming of Christ from this text. In the King James Version the object of our hope is the appearing of Christ, which is a personal and a future and an epochal event. In the Revised Version, the object of our hope is changed to be the appearing of the glory of Christ, which may be the manifestation among men, or in us, of abstract virtues, which may appear at any time and repeatedly in this present life.* The pope does not want the Lord's Return.

Table A5-1, Continued
Comparison of the AV1611, Jerome's 405 Latin Vulgate, 1582 JR Jesuit-Rheims NT

Verse	AV1611	Jerome's Vulgate, *Latin*, JR	Remarks
Heb. 7:21	**after the order of Melchisedec**	OMIT	**...such an high priest** Hebrews 7:26 **after the order of Melchisedec** as the Lord Jesus Christ is an obvious threat to the bogus Catholic priesthood and so-called Canon Law and must therefore be got rid of **For the priesthood being changed, there is made of necessity a change also of the law** Hebrews 7:12
James 5:16	**faults**	*peccata*, sins	*In order to make the change from "faults" to "sins" the Greek was changed. The Greek word meaning "faults" was rejected and replaced by the Greek word meaning "sins." If man is commanded by Scripture to confess his "sins" to man, what objection is there to the auricular confession of the priests?* None at all.
Rev. 22:14	**do his commandments**	*lavant stolas suas in sanguine Agni*, wash their stoles	Jerome's Vulgate *Latin* reads *wash their robes in the blood of the lamb*. That reading and the shortened Jesuit reading are both plainly fanciful and therefore false. Revelation 22:14 is a reference to servants in eternity of **the Lamb...for he is Lord of lords, and King of kings: <u>and they that are with him are called</u>, <u>and chosen</u>, <u>and faithful</u>** Revelation 17:14. These include Tribulation saints at the Second Advent and later Millennial saints whose salvation depends on obedience to God's commands that gives them **right to the tree of life** Revelation 22:14. See the *Ruckman Reference Bible* pp 1599, 1668-1669.

Table A5-2
AV1611, Gothic Pre-350 A.D. versus Jerome's 405 A.D. Vulgate with Old Latin Matches
From *In Awe of Thy Word* pp 629-671, 1052-1108,
Early Manuscripts and the Authorized Version, vulgate.org/ with *Google Translate*,
www.wulfila.be/gothic/browse/[1] Mark 10:52, Romans 16:24, Galatians 4:7, Philippians 4:13,
brandplucked.webs.com/luke95456.htm Luke 9:54, bibledifferences.net/* John 7:39, Romans 16:24
Old Latin AV1611 and Vulgate figures are no.'s of mss. in support of the AV1611 and Vulgate resp.
*This site has good historical information for manuscript variations but is anti the 1611 Holy Bible.

Verse	AV1611, Gothic	Jerome's Vulgate, *Latin*, English	Old Latin AV1611	Old Latin Vulgate
Matt. 5:22	**without a cause**	OMIT	12	2
Matt. 5:44	**bless them that curse you**	OMIT	5	1
Matt. 6:13	**For thine is the King-dom, and the power, and the glory, for ever. Amen**	OMIT[2]	5	9
Matt. 8:29	**Jesus**	OMIT[3]	10	3
Mark 6:11	**Verily I say unto you, It shall be more tolerable for Sodom and Gomor-rha in the day of judg-ment, than for that city**	OMIT	4	6
Mark 7:27	**Jesus**	*qui*, who	3	9
Mark 10:21	**take up the cross**	OMIT	2	8
Mark 10:43	**so shall it not be**	*non ita est*, it is not so	1	12
Mark 10:52	**Jesus**	*eum*, him	n.a.	n.a.
Mark 11:10	**in the name of the Lord**	OMIT	1	Most
Mark 11:15	**Jesus**	he	2	9
Luke 2:14	**peace, goodwill toward men**	*pax in hominibus bonae voluntatis*, peace to men of good will	0	12
Luke 2:33	**Joseph**	*pater eius*, his father[4]	12	2
Luke 2:40	**in spirit**	OMIT	2	8
Luke 2:43	**Joseph and his mother**	*parentes eius*, his parents	7	2
Luke 4:41	**Christ**	OMIT	2	Most
Luke 7:22	**Jesus**	he	3	7
Luke 9:35	**beloved**	*electus*, chosen	6	4
Luke 9:43	**Jesus**	he	3	8
Luke 9:54	**even as Elias did**	OMIT	8	0
Luke 10:21	**Jesus**	he	7	5
John 6:69	**that Christ, the Son of the living God**	*Christus Filius Dei*, the Christ, the Son of God	10	1
John 7:8	**yet**	OMIT[3]	3	8
John 7:39	**Holy Ghost**	*Spiritus*, Spirit	2	9
John 8:28	**my Father**	the Father	2	6
John 8:29	**the Father**	he	2	Most
John 8:38	**my Father**	the Father[3]	8	2
John 8:59	**going through the midst of them, and so passed by**	OMIT	2	10
John 13:3	**Jesus**	OMIT	4	4

Table A5-2, Continued
AV1611, Gothic Pre-350 A.D. versus Jerome's 405 A.D. Vulgate with Old Latin Matches

Verse	AV1611, Gothic	Jerome's Vulgate, *Latin*, English	Old Latin AV1611	Old Latin Vulgate
John 14:28	**my Father**	the Father	3	6
John 16:10	**my Father**	the Father	3	6
John 17:12	**in the world**	OMIT	3	5
Rom. 9:32	**of the law**	OMIT	2	6
Rom. 14:10	**judgment seat of Christ**	*tribunal Dei*, God's judgment seat[3]	3	7
Rom. 16:24	**The grace of our Lord Jesus Christ be with you all. Amen**.	OMIT	8	1
1 Cor. 5:4	**Christ**	OMIT[3]	3	1
1 Cor. 5:7	**for us**	OMIT	n.a.	Most
1 Cor. 9:1	**Christ**	OMIT	2	0
1 Cor. 9:22	**as weak**	*infirmis*, weak	2	2
1 Cor. 11:24	**Take eat**	OMIT[3]	0	4
1 Cor. 11:24	**broken**	OMIT	3	0
1 Cor. 15:47	**the Lord**	OMIT[4]	0	8
2 Cor. 4:10	**the Lord**	OMIT	1	5
2 Cor. 4:14	**by Jesus**	*cum Iesu*, with Jesus	0	5
2 Cor. 5:17	**all things are become new**	*facta sunt nova*, the new has come[3]	2	7
Gal. 3:1	**that ye should not obey the truth**	OMIT[3]	0	5
Gal. 4:7	**through Christ**	OMIT	0	6
Gal. 5:19	**adultery**	OMIT	5	1
Gal. 6:17	**the Lord**	OMIT[3]	0	2
Eph. 2:1	**hath he quickened, who**	OMIT	n.a.	n.a.
Phil. 4:13	**Christ**	*eo*, him	1	4
Col. 2:11	**of the sins**	OMIT	n.a.	n.a.
Col. 2:18	**not**	OMIT[5]	5	3
1 Thess. 2:15	**their own prophets**	*prophetas*, the prophets	0	12
1 Thess. 2:19	**Christ**	OMIT[3]	0	2
1 Thess. 3:11	**Christ**	OMIT[3]	2	2
1 Tim. 1:17	**wise**	OMIT	0	3
1 Tim. 2:7	**in Christ**	OMIT	1	10
1 Tim. 5:21	**the Lord**	OMIT	0	3
1 Tim. 6:5	**from such withdraw thyself**[6]	OMIT[3]	3	6
1 Tim. 6:7	**it is certain**	OMIT[3]	12	2
2 Tim. 4:1	**the Lord**	OMIT	0	4
2 Tim. 4:1	**at his appearing**	*ac adventum ipsius*, and by his appearing	1	11

Notes on **Table A5-2**

1. See this extract from www.wulfila.be/gothic/browse/. It shows that the Gothic New Testament Text comes from Greek sources that were *different* from those used *later* by Jerome for his Latin Vulgate and more in conformity with the AV1611 New Testament Text. See *'O Biblios' – The Book* pp 41-64, 75-80 www.timefortruth.co.uk/why-av-only/ for many examples of matches between the texts of Nestle, the 1984, 2011 NIVs that derive from Nestle and the Douay-Rheims 1749-1752 Challoner's Revision and 1582 Jesuit-Rheims New Testaments that derive from Jerome's Latin Vulgate. These matches between Nestle, the NIVs, DR, JR and Jerome's Latin Vulgate are *against* the pre-Jerome Gothic and AV1611 readings that **Table A5-2** lists.

   ...please note that the interlinear Greek text presented on this website is**...**an electronic version of Nestle-Aland's *Novum Testamentum Graece* (26th/27th edition). This is obviously not the version used by Wulfila...

2. See **Table A5-1** and **First Exchange, This Writer's Response**
3. Some Vulgate mss. contain the reading, some don't. See **Table A5-3**.
4. See **Table A5-1**.
5. Jerome's online Vulgate Editions www.studylight.org/, vulgate.org/ read *non vidit*, not seen. It appears that Jerome allowed both variants. See **Table A5-3** and:

   Explicit References to New Testament Variant Readings among Greek and Latin Fathers Volume II PhD Dissertation by Amy M. Donaldson p 518 etd.nd.edu/ETD-db/theses/available/etd-12112009-152813/unrestricted/DonaldsonA122009_Vol_II.pdf and this extract.

   After paraphrasing his lemma [proposed rendering] (non uidit), he has not seen, Jerome adds the option - or sees and parenthetically notes that the Greek contains both readings.

6. Some Gothic mss. contain the reading, some don't.
7. Dr Moorman has cited some passages of scripture in *Early Manuscripts and the Authorized Version* i.e. Matthew 5:27, 9:13, Mark 1:2, 5:19, 8:1, 9:24, 10:7, Luke 2:14, 4:8, 7:31, 17:3, 36, John 6:39, 7:53-8:11, 14:17, 17:17, Romans 13:9, 1 Corinthians 15:54, 2 Corinthians 5:18, 11:31, 12:9, Galatians 6:15, Ephesians 3:9, 5:9, 6:12, Colossians 1:14, 2 Thessalonians 1:12, 1 Timothy 1:1, 3:16, 4:12, 2 Timothy 2:19 **42** verses in all where extant Gothic sources often in agreement with at least some of Jerome's Vulgate sources depart from the 1611 Holy Bible.

   The ratio of Gothic agreement to disagreement with the 1611 Holy Bible that **Table A5-2** shows is therefore 63:42 i.e. **3:2** or half what Dr Moorman states for all 356 passages of scripture considered. Nevertheless even that reduced ratio bears significant witness to AV1611 readings that pre-date Jerome's Latin Vulgate. The departures of the Gothic text from that of the AV1611 no doubt stem largely from the leavening of the Gothic text by means of Jerome's contaminated Vulgate. See *Early Manuscripts and the Authorized Version* pp 45-46.

Table A5-3
Split Vulgate Mss. Matches for AV1611 versus Non-AV1611
From *Early Manuscripts and the Authorized Version* pp 61-154, vulgate.org/ with *Google Translate*
Old Latin AV1611 and Non-AV1611 figures are no.'s of mss. in support of Split Vulgate mss. resp.

Verse	AV1611	Non-AV1611	Old Latin AV1611	Old Latin Non-AV1611
Matt. 4:12	**Jesus**	OMIT	7	2
Matt. 4:18	**Jesus**	OMIT	5	2
Matt. 8:29	**Jesus**	OMIT	10	3
Matt. 14:22	**Jesus**	OMIT	6	4
Matt. 23:14	**Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation**	OMIT	8	8
Matt. 25:13	**wherein the Son of man cometh**	OMIT	n.a.	Most
Matt. 27:35	**that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots**	OMIT	6	6
Mark 5:19	**Jesus**	OMIT	8	3
Luke 13:35	**desolate**	OMIT	7	4
Luke 17:3	**against thee**	OMIT	4	9
John 3:2	**Jesus**	*eum*, him	3	4
John 5:3-4	**waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had**	OMIT	7	2
John 6:14	**Jesus**	OMIT	2	8
John 7:8	**yet**	OMIT	3	8
John 8:38	**my Father**	the Father	8	2
Acts 7:37	**him shall ye hear**	OMIT	2	0

Table A5-3, Continued
Split Vulgate Mss. Matches for AV1611 versus Non-AV1611

Verse	AV1611	Non-AV1611	Old Latin AV1611	Old Latin Non-AV1611
Acts 8:37	**And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God**	OMIT	7	0
Acts 9:25	**the disciples**	*discipuli eius*, his disciples	1	0
Acts 15:11	**Christ**	OMIT	Most	n.a.
Rom. 6:11	**our Lord**	OMIT	0	8
Rom. 13:9	**Thou shalt not bear false witness**	OMIT	5	5
Rom. 14:10	**judgment seat of Christ**	*tribunal Dei*, God's judgment seat	3	7
Rom. 15:29	**of the gospel**	OMIT	0	8
1 Cor. 5:4	**Christ**	OMIT	3	1
1 Cor. 7:39	**by the law**	OMIT	3	2
1 Cor. 9:22	**as weak**	*infirmis*, weak	2	2
1 Cor. 11:24	**Take eat**	OMIT	0	4
1 Cor. 16:23	**Christ**	OMIT	4	1
2 Cor. 5:17	**all things are become new**	*facta sunt nova*, the new has come	2	7
Gal. 3:1	**that ye should not obey the truth**	OMIT	0	5
Gal. 6:17	**the Lord**	OMIT	0	2
Col. 2:18	**not**	OMIT	5	3
Phil. 3:3	**worship God in the spirit**	*qui spiritui dei servimus*, we who serve the Spirit of God[1]	8	1
Col. 1:2	**and the Lord Jesus Christ**	OMIT	4	7
Col. 1:14	**through his blood**	OMIT[2]	0	5
Col. 2:18	**not**	OMIT[3]	5	3
1 Thess. 1:1	**from God our Father, and the Lord Jesus Christ**	OMIT	3	9
1 Thess. 2:19	**Christ**	OMIT	0	2
1 Thess. 3:11	**Christ**	OMIT	2	2
1 Tim. 3:16	**God was manifest**	*quod manifestatum est*, which was manifested	0	11
1 Tim. 5:16	**man or**	OMIT	3	3
1 Tim. 6:5	**from such withdraw thyself**	OMIT	3	6
1 Tim. 6:7	**it is certain**	OMIT	12	2

Table A5-3, Continued
Split Vulgate Mss. Matches for AV1611 versus Non-AV1611

Verse	AV1611	Non-AV1611	Old Latin AV1611	Old Latin Non-AV1611
Heb. 2:7	**and didst set him over the works of thy hands**	OMIT[4]	9	0
Heb. 10:34	**in heaven**	OMIT	0	3
James 2:20	**dead**	*otiosa*, idle i.e. useless	2	7
1 Pet. 1:22	**through the Spirit**	OMIT	0	6
1 Pet. 3:16	**as of evil doers**	OMIT	4	3
1 Pet. 4:14	**on their part he is evil spoken of, but on your part he is glorified**	OMIT	5	3
1 Pet. 5:11	**glory and**	OMIT	5	1
1 Pet. 5:14	**Jesus**	OMIT	3	5
2 Pet. 3:10	**in the night**	OMIT	0	1
1 John 1:7	**Christ**	OMIT	2	1
1 John 4:3	**Christ is come in the flesh**	OMIT	0	6
1 John 5:7-8	**in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth**	OMIT[5]	8	0
2 John 3	**the Lord**	OMIT	0	5
Rev. 1:9	**Christ**	OMIT	0	1
Rev. 5:14	**him that liveth for ever and ever**	OMIT	n.a.	n.a.
Rev. 11:17	**and art to come**	OMIT	0	8
Rev. 12:17	**Christ**	OMIT	n.a.	n.a.
Rev. 14:5	**before the throne of God**	OMIT	Several[6]	n.a.
Rev. 16:5	**O Lord**	OMIT	n.a.	n.a.
Rev. 18:20	**holy apostles and prophets**	*sancti et apostoli et prophetae*, saints and apostles and prophets	2[7]	n.a.
Rev. 22:19	**the book of life**	*de ligno vitae*, the tree of life	n.a.	n.a.

Notes on Table A5-3

1. Jerome's Vulgate online edition reads *qui spiritu Deo servimus*, who worship God in spirit. Amy M. Donaldson shows that the different reading that J. A. Moorman lists also exists i.e. who worship by the Spirit of God.

   See *Explicit References to New Testament Variant Readings among Greek and Latin Fathers* Volume II PhD Dissertation by Amy M. Donaldson etd.nd.edu/ETD-db/theses/available/etd-12112009-152813/unrestricted/DonaldsonA122009_Vol_II.pdf p 513 and this extract.

   Most of the Latin codices have...*qui spiritui dei servimus*, we who serve the Spirit of God...But in some Latin copies, instead of *spiritui dei servimus*, we find *spiritu deo servimus*, we who serve God in the Spirit...

   Augustine then notes a variant: most of the Latin copies...read — serve the Spirit of God (with — Spirit in the dative, as the object), but some Latin copies read — serve God in the Spirit or — in spirit (with — God in the dative, as the object)...

2. See **Table A5-1**.

3. See note under **Table A5-2**.

4. Jerome's 405 online Vulgate Editions www.studylight.org/, vulgate.org/ contain the words *et constituisti eum super opera manuum tuarum*, and didst set him over the works of thy hands. The 1979 Nova Vulgate cuts them out. See www.studylight.org/.

5. Jerome's 405 online Vulgate Edition www.studylight.org/ in 1 John 5:7-8 reads *Quoniam tres sunt, qui testimonium dant in caelum: Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: spiritus, et aqua, et sanguis: et hi tres unum sunt*, For there are three that bear witness in heaven: the Father , the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit , the water, and the blood: and these three are one.

   Jerome's 405 online Vulgate Edition vulgate.org/ in 1 John 5:7-8 reads *quia tres sunt qui testimonium dant*, And there are Three who give testimony (in heaven, the Father, the Word, and the Holy Ghost. And these three are one.) *Spiritus et aqua et sanguis et tres unum sunt*, (And there are three that give testimony on earth:) the spirit and the water and the blood. And these three are one.

   The editors of Jerome's 405 online Vulgate are clearly not agreed about the actual reading for 1 John 5:7-8. King James Bible believers don't have that problem.

6. *When the KJV Departs from the "Majority" Text* by J. A. Moorman p 100

7. *When the KJV Departs from the "Majority" Text* by J. A. Moorman p 105

Conclusions

1. The graphics reveal in detail the nature of "***the true vine"*** of "***my Father"*** John 15:1 and the "***wild vine"*** 2 Kings 4:39 of "***that wicked one"*** 1 John 5:18 and the stark difference between them according to their fruits.

   " Wherefore by their fruits ye shall know them" Matthew 7:20.

2. **Table A5-1** lists **22** verses of scripture from "***the scripture of truth"*** Daniel 10:21 that Jerome's Latin Vulgate either cuts out or drastically alters in order to shore up Rome's "***doctrines of devils"*** 1 Timothy 4:1 e.g. to take just three:

- Denial of the Lord's reign on earth where "***The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever"*** Revelation 11:15 by cutting out the last part of Matthew 6:13 "***For thine is the Kingdom, and the power, and the glory, for ever. Amen."***
- Denial of redemption through the shed blood of the Lord Jesus Christ by cutting out "***through his blood"*** from Colossians 1:14.
- Denial of the literal, visible, physical Second Advent of the Lord Jesus Christ by altering "***glorious appearing"*** in Titus 2:13 to "*advent of the glory."*

Moreover, it is notable that **Tables A5-1**, **2**, **3** show that Jerome's Vulgate sources or some of them repeatedly cut out or alter terms such as "***God," "Lord," "Jesus," "Christ"*** or combinations of these terms to detract from the witness of scripture to God and the Lord Jesus Christ, thereby repeatedly impugning major doctrine e.g. in Matthew 4:12, 18, 6:13, 8:29, 14:22, Mark 5:19, 7:27, 10:52, 11:10. 15, Luke 4:41, 7:22, 9:43, 10:21, John 3:2, 6:14, 13:3, Acts 15:11, Romans 6:11, 16:24, 1 Corinthians 5:4, 9:1, 15:47, 16:23, 2 Corinthians 4:10, 14, Galatians 4:7, 6:17, Ephesians 3:9, Philippians 4:13, Colossians 1:2, 1 Thessalonians 1:1, 2:19, 3:11, 1 Timothy 2:7, 3:16, 5:21, 2 Timothy 4:1, 1 Peter 5:14, 1 John 1:7, 4:3, 5:7-8, 2 John 3, Revelation 1:9, 14:5, 16:5 **45** verses in all. Rome clearly does *not* want the Lord in *her* book.

3. **Table A5-2** lists **63** passages of scripture where readings of the 1611 Holy Bible New Testament are found in the text of the Gothic Bible that *pre-dates* Jerome's Latin Vulgate, showing that Jerome on behalf of the pope did in fact tamper with "***the scripture of truth"*** Daniel 10:21. The text of the Gothic Bible itself suffered from the leavening effect of Jerome's Latin Vulgate but still mainly supports the AV1611 New Testament in ratio **3:2** against Jerome's Latin Vulgate. See Notes on **Table A5-2** note 7.

4. **Table A5-2** shows further that Jerome's adulteration of "***the scripture of truth"*** Daniel 10:21 did indeed extend to the Old Latin text although the extant Old Latin sources for the **63** passages of scripture that **Table A5-2** lists still support "***the scripture of truth"*** Daniel 10:21 *against* Jerome in ratio up to 193:286 or approximately **2:3** where specific data are available.

5. That ratio increases up to 387:505 or **5:7** for the combined total of **127** passages of scripture that **Tables A5-2**, **3** list, showing that in spite of the savage persecution that Catholics inflicted on true Bible believers such as the Waldenses in order to deprive them of their scriptures, they were nevertheless in some degree able to "***Hold fast the form of sound words...in faith and love which is in Christ Jesus"*** 2 Timothy 1:13.

6. **Table A5-3** lists **64** passages of scripture that show the *contradictory* nature of the sources that together make up what passes for Jerome's Latin Vulgate. Jerome's Latin Vulgate is a *contaminated* text as are therefore *all* versions that stem from it as Bro. Cuppett's manuscript ascension graphic and the manuscript dichotomy graphics reveal.

   Jerome's Latin Vulgate and *all* versions that stem from it are therefore "***the word of men"*** 1 Thessalonians 2:13 prompted by "***a spirit of an unclean devil"*** Luke 4:33 *not "****the word of God"*** 1 Thessalonians 2:13 "***given by inspiration of God"*** 2 Timothy 3:16.

7. It will be appreciated that this work is based on *one* standard and *one* standard *only* namely "***the book of <u>the LORD</u>"*** Isaiah 34:16 that its Author will vindicate in face of all the worst that Rome and her acolytes can muster.

   " So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. <u>When the enemy shall come in like a flood</u>, <u>the Spirit of the LORD shall lift up a standard against him</u>" Isaiah 59:19.

Appendix 6 Preface to the 1749-1752 Challoner's Revision of the Douay-Rheims Version

PREFACE.

The DOUAY-RHEIMS BIBLE is a scrupulously faithful translation into English of the Latin Vulgate Bible which St. Jerome (342-420) translated into Latin *from the original languages*. The Vulgate quickly became the Bible universally used in the Latin Rite (by far the largest rite of the Catholic Church).

St. Jerome, who was one of the four great Western Fathers of the Church, was a man raised up by God to translate the Holy Bible into the common Latin tongue of his day. He knew Latin and Greek perfectly; he also knew Hebrew and Aramaic nearly as well. He was 1500 years closer to the original languages than any scholar today, which would make him a much better judge of the exact meaning of any Greek or Hebrew word in the Scriptures. Besides being a towering linguistic genius, he was also a great saint, and he had access to ancient Hebrew and Greek manuscripts of the 2nd and 3rd centuries *which have since perished and are no longer available to scholars today*. St. Jerome's translation, moreover, was a careful, word-for-word rendering of the original texts into Latin.

The Latin Vulgate Bible has been read and honored by the Western Church for *fifteen hundred years!* It was declared by the Council of Trent to be the official Latin version of the canonical Scriptures. Hear what that Sacred Council decreed: "Moreover, the same Holy Council . . . ordains and declares that the old Latin Vulgate Edition, which, in use for so many hundred years, has been approved by the Church, be in public lectures, disputations, sermons and expositions held as authentic, and that no one dare or presume under any pretext whatsoever to reject it." (Fourth Session, April 8, 1546). As Pope Pius XII stated in his 1943 encyclical letter *Divino Afflante Spiritu,* this means the Vulgate is "free from any error whatsoever in matters of faith and morals." And the DOUAY-RHEIMS BIBLE is *a faithful, word-for-word translation of the Latin Vulgate Bible of St. Jerome.*

In their translation, the Douay-Rheims translators took great pains to translate *exactly*. Contrary to the procedure of the modern Bible translators, when a passage seemed strange and unintelligible *they left it alone*, even if obscure, and "let the chips fall as they may." The modern Bible translators, on the other hand, will often look at an obscure passage, decide what they think it means, then translate in words that bring out *that* meaning. The result is that the English is usually (not always!) easier to understand, but it is not necessarily what the Bible says; rather, it is *their interpretation and understanding of what the Bible says.* Moreover, the Holy Ghost may have hidden several additional meanings in the passage. Those meanings may well be completely translated out!

Sometimes the question is raised: Why translate from a translation (the Latin Vulgate) rather than from the original Greek and Hebrew? This question was also raised in the 16th century when the Douay-Rheims translators (Fr. Gregory Martin and his assistants) first published the Rheims New Testament. They gave

ten reasons, ending up by stating that the Latin Vulgate "is not onely better then al other Latin translations, but then the Greeke text itselfe, in those places where they disagree." (Preface to the *Rheims New Testament*, 1582). They state that the Vulgate is "more pure then the Hebrew or Greke now extant" and that "the same Latin hath bene farre better conserved from corruptions." (Preface to the *Douay Old Testament*, 1609).

The present Bible is the Challoner revision (1749-1752) of the Douay-Rheims Bible. Catholics owe the saintly Bishop Richard Challoner (1691-1781) a great debt of gratitude for undertaking this work. Challoner was one of those courageous priests who traveled around offering Mass secretly for small groups during the religious persecutions in England. Such Catholics needed a Bible, and *had* needed one for 100 years. The Douay-Rheims Bible had been printed a few times on the Continent but had never really spread to England. Some Catholics in England were even reading the King James version—a situation which Bishop Challoner knew had to be rectified.

Some of the passages in the original Douay-Rheims Bible were needlessly obscure. As an extreme example, *Ephesians* 6:12 read, "For our wrestling is not against flesh and bloud: but against Princes and Potestats, against the rectors of the world of this darkenes, against the spirituals of wickednes in the celestials." The spellings were archaic, and the verses were not set off by new lines for clarity. Challoner rectified these problems, checking carefully against the Clementine Vulgate and the original-language texts. On the whole, Bishop Challoner's revisions were minor. He replaced certain anglicized Latin words and archaic words and expressions, rearranged the word order of the sentences, and yet maintained the overall word-for-word accuracy of the 16th/17th-century Douay-Rheims Bible.

The Challoner revision of the Douay-Rheims Bible was a godsend. It became the standard Catholic Bible in English until the mid-20th century (when the Confraternity Bible was published). It continued to be called the "Douay-Rheims" because of its similarity to the original Douay-Rheims Bible. The great work *English Versions of the Bible*, by Frs. Pope and Bullough, states that English-speaking Catholics the world over owe Dr. Challoner an immense debt of gratitude, for he provided them for the first time in history with a portable, cheap and readable version of the Bible, which has stood the test of 200 years of use. Moreover, it is more accurate than any modern Bible because it is based on ancient texts, no longer extant, which were "captured" and "frozen," so to speak, by St. Jerome (342-420) in his Latin Vulgate. The Douay-Rheims is thus the most reliable English-language Bible there is. We look forward to the day when the Christian world will rediscover this fact and come to a renewed appreciation of the monumental work of St. Jerome, of the Douay-Rheims translators and of Bishop Richard Challoner—men who were raised up by God to make the Bible available to the English-speaking world.

—The Publishers
August 24, 1989

Appendix 7 - Seven Purifications of the Textus Receptus, the Received Text

Introduction

Historical Bibles, English Bibles and the 1611 Holy Bible Editions have all been shown to have undergone a seven stage purification process according to Psalm 12:6-7.

"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."

See www.timefortruth.co.uk/why-av-only/ *The purification of the Lord's word – Psalm 12:6-7* and also www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Seven Stage Purification Process – Oil Refinery – in answer to the AV1611 critics.*

The Textus Receptus or Received Text has also undergone seven purification stages according to Psalm 12:6-7, the final perfected stage being the 1611 Holy Bible, in *English*, not Greek.

This work explains these seven purification stages for the Textus Receptus or Received Text.

History of the Textus Receptus

This site is useful for information on the publication dates of the Textus Receptus and the editors.

See www.prca.org/pamphlets/pamphlet_9.html#sources. The writer says this:

Preface

The Bible is no ordinary book. It is not a human book. The Bible is God's inspired and infallible Word - God's Book. It is the Book which God has given to His people to teach them the Truth which they must believe and the godly life which they must live. That is why the Bible is so important for every believer. Without the Holy Scriptures the believer has no Word of God. He has no standard of what is the Truth and what is the lie, what is righteous and what is wicked.

Does this mean that the 1611 Holy Bible is ***"all scripture"*** that ***"is given by inspiration of God"*** 2 Timothy 3:16 according to that author? No. Nowhere does the author actually identify any inspired Bible. However, he provides this information.

The Greek text was readily available in the Complutensian Polyglot (1514), the five editions of Erasmus (1516-1535), the four editions of Robert Stephanus (1546-1551), and the ten editions of Theodore Beza (1560-1598). They also consulted the editions of Aldus (1518), Colinaeus (1534), and Plantin (1572).

Christopher Plantin published the Antwerp Polyglot en.wikipedia.org/wiki/Plantin_Polyglot.

Peter Heisey, USA missionary to Romania, confirms that the King James translators specifically consulted the edition of Aldus as one of their sources for the Textus Receptus. See *Waiting for Waite* www.scribd.com/document/45876004/Waiting-for-Dr-Waite-Letter-Size.

Another useful site is this www.monergism.com/thethreshold/sdg/vincent_textualcriticism.html though the author Dr Marvin Vincent of Union Theological Seminary 1899 was not a Bible believer* and rejected the Received Text, as the site shows. That is beside the point, though, because Vincent's work includes a detailed history of the editions of the Textus Receptus.

*As an aside, the sheep-fleecers are still out there as Matthew 7:15 shows. ***"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."*** This site www.bereaninternetministry.org/King%20James%20Bible.html appears supportive of the 1611 Holy Bible, especially with its graphics - see figure - until the writer refers with approval to the stance of Dr Donald Waite of the Dean Burgon Society www.deanburgonsociety.org/ on the 1611 Holy Bible. Unsurprisingly the writer then *disparages* the names which are below every name for this crowd who profess to believe the 1611 Holy Bible but don't believe it; Ruckman and Riplinger, who profess to believe the 1611 Holy Bible *and do believe it*. The writer, who is obviously a Waite-ite, of course has no Bible that is all scripture given by inspiration of God. The ministry's Constitution

www.bereaninternetministry.org/Church.html states that *We believe that the Bible is the inerrant, infallible, verbally inspired, equally inspired, eternal Word of God…This assembly will not allow any Bible to be used in the pulpit or teaching ministry other than the authorized King James Version*. However, nowhere does the Constitution state that the 1611 Holy Bible is ***"all scripture"*** that ***"is given by inspiration of God"*** 2 Timothy 3:16. Hal Lindsey in *Satan is Alive and Well on Planet Earth* p 80 says that the Devil will use a lake of truth to disguise a pint of poison. See ***Postscript – How the Poison is Spread***. The Waite-ites are similar and more dangerous than Bible rejecters like Marvin Vincent. Vincent *overtly* rejected the Received Text and in turn rejected the 1611 Holy Bible but the Waite-ites are more deadly. They *covertly* sap faith in the 1611 Holy Bible as ***"the pure words…of the LORD"*** Psalm 12:6 because they do what ***"what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery"*** Ezekiel 8:12 in that they insist that they have the pure Bible in Hebrew/Aramaic/Greek but as Nehemiah rebuked the enemies of Israel ***"There are no such things done as thou sayest, but thou feignest them out of thine own heart"*** Nehemiah 6:8. See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *D. A. Waite Response* and *Reply to DiVietro's attack on Gail Riplinger - Flotsam Flush*.

Getting back to Vincent's work, he states this about Aldus' Edition and the Complutensian Polyglot.

Although the emperor had protected Erasmus's first edition against reprint for four years, it was reproduced by Aldus Manutius, with some variations, but with…most of the typographical errors, at Venice, in 1518. It was placed at the end of the Græca Biblia, the Aldine Septuagint...

The printing of the entire work was completed on the 10th of July, 1517. But though the first printed, this was not the first published edition of the Greek Testament. Pope Leo X withheld his approval until 1520, and the work was not issued until 1522, three years after the cardinal's [Ximenes] *death, and six years after the publication of Erasmus's Testament. The entire cost was about $115,000, and only six hundred copies were printed.*

This work is known as the Complutensian Polyglot...

Vincent of course lists the Elzevir Editions beginning in 1624 and including the 1633 Edition from which the term Textus Receptus is obtained.

The 1611 Holy Bible, the Perfect Textus Receptus

Dr Hills makes this insightful comment. See standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 8 and printed edition p 220.

...the King James Version ought to be regarded not merely as a translation of the Textus Receptus but also as an independent variety of the Textus Receptus

This writer believes that the 1611 Holy Bible is both an independent variety of the Textus Receptus *and the authoritative, perfect final version of the Textus Receptus* on the basis of the sevenfold purification process that Psalm 12:6-7 set out *and is observed in the history of the Textus Receptus*.

The Seven Stage Purification of the Textus Receptus

The pre-1611 editions of the Received Text may reasonably be listed as follows, combining the individual editions of each editor. The Elzevir editions are set aside because they are post-1611.

1. Erasmus/Aldus 1516-1535, 1518 – Aldus being mainly a reproduction of Erasmus' 1st Edition
2. Ximenes/Stuncia/Complutensian 1522
3. Colinaeus 1534
4. Stephanus 1546-1551
5. Beza 1560-1598
6. Plantin/Antwerp
7. 1611 Authorized King James Holy Bible

Conclusions may be drawn from the above list that in certain respects would horrify the Waite-ites, as least by profession. Like Saul with Stephen they, like all critics of the 1611 Holy Bible, know they're wrong by means of the witness of ***"the true Light, which lighteth every man that cometh into the world"*** John 1:9 but they don't want to be put out of the synagogue, aka self-styled (Nehemiah 6:8) OOOOO – Origenistic Order of Obstinate Originals-Onlyists John 3:19, 9:22, Acts 7:58, 8:1-3, 22:19-20. They therefore will not submit to 2 Corinthians 4:1-2. ***"Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."***

The historical languages Bibles, the English Bibles up to 1611 and the King James Bible Editions all fulfill Psalm 12:6-7 with respect to ***"The words of the LORD"*** Psalm 12:6. As shown, history shows that the Textus Receptus likewise follows a seven stage purification process as Psalm 12:6-7 set out *but its final perfected inspired form is in English, not Greek and is the 1611 Holy Bible*. Therefore:

Conclusions

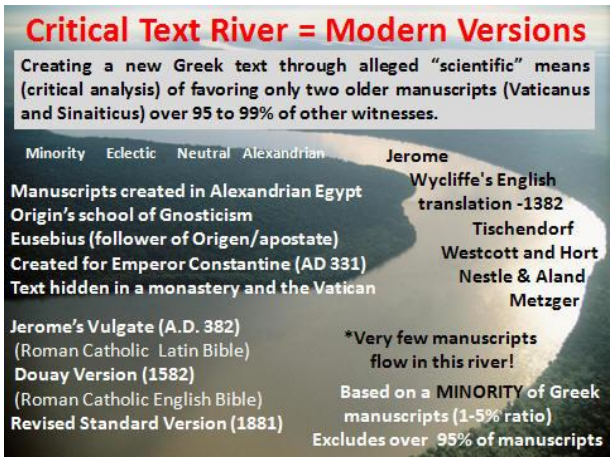
1. Rome i.e. Ximenes etc. is relegated to a stage in the Textus Receptus purification process. Rome is not allowed ***"to have the preeminence among them"*** 3 John 9. God has superseded Rome's single contribution to the purification process.
2. The pre-1611 Textus Receptus editors are not allowed ***"to have the preeminence among them"*** 3 John 9. God has superseded their contributions.
3. The Greek, so-called, is not allowed ***"to have the preeminence among them"*** 3 John 9. God has superseded the Greek, so-called, with the 1611 Holy Bible *English*. That would make the Waite-ites etc. howl *and that is God's way of revealing them for what they are because sheep don't howl*. *Wolves do*. See remarks on Matthew 7:15 above.
4. The post-1611 Textus Receptus editors are not allowed ***"to have the preeminence among them"*** 3 John 9 because *God* determined how His Received New Testament Text would progress *before* the year 1624. The post-1611 editors contributed a name. It has stuck and is useful but that is all. However, every post-1611 scholar against the *inspired* 1611 Holy Bible has as ***"his heart's desire"*** Psalm 10:3 ***"let us make a name"*** Genesis 11:4 *for himself, even if he has to do it by means of the Devil's lake of truth/pint of poison*. See ***Postscript***.
5. The 1611 Holy Bible is ***"the word of a king"*** Ecclesiastes 8:4 in English. It can be turned into 1st century Greek by reverse translation but the result is not the original nor is it authoritative because *"God is finished with it."* See *In Awe of Thy Word* p 956. It would simply picture the original for specialist studies, with no power at all.
6. The 1611 Holy Bible *in English* is the language of the End Times. See *In Awe of Thy Word* pp 19ff. *Any* language may have ***"the words of the LORD"*** Psalm 12:6 if ***"It is turned as clay to the seal"*** Job 38:14 of the 1611 Holy Bible that should be the standard for all non-English translations. See purebiblepress.com/bible/ and *A Brief Analysis of Missionary Authority* by Jonathan Richmond *Bible Believer's Bulletin* August 2013 p 6. That is a further blessing from the Author of the 1611 Holy Bible in addition to superseding the Greek so-called.
7. If that is how God perceives His sevenfold purified Textus Receptus today, the sevenfold purified 1611 Holy Bible, as this writer believes that He has, then all would-be 1611 Holy Bible clarifiers, correctors, improvers etc. by means of the Greek, so-called, should pay careful attention to the following warning from a *king*, no less. Cruel and unusual punishments are no more where the 1611 Holy Bible has held sway but an offender still fossicking *"for words buried in haunted Greek graveyards" In Awe of Thy Word* p 544, can still be hung out to dry and his ministry still downgraded by the Offended Party into ***"the dross of silver"*** Ezekiel 22:18 and ***"the refuse of the wheat"*** Amos 8:6. ***"The word of a king"*** Ecclesiastes 8:4 follows.

Ezra 6:11: ***"Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this."***

Postscript – How the Poison is Spread

www.bereaninternetministry.org/King%20James%20Bible.html item by Pastor Kelly Sensenig

First comes *the differentiation* between pure and corrupt scripture sources, presented with vivid and indeed helpful graphics. Who could doubt the presenters? ***"No doubt but ye are the people, and wisdom shall die with you"*** Job 12:2.



Then comes *the declaration*: *This assembly will not allow any Bible to be used in the pulpit or teaching ministry other than the authorized King James Version*. Who could doubt the declarers?

Followed by *the disclaimer* and *the denial*, emphases in original, this writer's remarks in braces []:

...we must also reject the teaching of those "KJV-only" proponents (Peter Ruckman and Gail Riplinger) who claim that the English of the KJV is inspired and superior to the underlying Hebrew and Greek texts of the KJV. This is an erroneous position and error that is rejected by most loyal King James followers, Dr. Waite, being one of them, who stated: "God Himself did not 'breathe out' English, or German, or French, or Spanish, or Latin, or Italian. He did 'breathe out' Hebrew/Aramaic, and Greek" (Waite, Defending the King James Bible, p. 246). Of course, Dr. Waite is not saying that our English King James Version lacks inspiration [he is], *what he is referring to is that...[no-one] can one claim that every word in the English of the KJV is inspired in the same way, as the autographs (without flaw and error)* [*Did not the Holy Ghost give the word of God at first in the mother-tongue of the nations to whom it was addressed? Why do you speak against the Holy Ghost?* – John Wycliffe, *John Wycliffe: The Dawn of the Reformation* pp 45-46], *or the descendent manuscripts in the original Hebrew and Greek text, which also preserve the inspired text* [unidentified]. ***The English does not correct the languages; the languages correct the English*** [the 1611 Holy Bible lacks inspiration]**.** *In a similar way,* ***the Greek at times corrects the translators*** [the 1611 Holy Bible lacks inspiration]***; the translators do not correct the Greek*** [the 1611 Holy Bible lacks inspiration]*...Inspiration and preservation specifically applies to the Hebrew and Greek texts - not a certain type of English language* [the 1611 Holy Bible lacks inspiration]. *Think of it this way; if the 1611 King James Bible with its English was the only inspired Bible, then those versions before 1611 (Tyndale's English version and all other Bible versions with a Received Text base) were not God's Word and the Church did not possess the truth until 1611. Those living in 1610 did not have the Bible. This is a rather silly and unlearned position* [the same must apply to the Textus Receptus Editions in the figure. The writer ignores this]*...As stated previously,* ***the Greek corrects the English, the English does not correct the Greek*** [*which* Greek edition?]**.** *In spite of the conclusions of the King James Only Movement, there is no such thing as double inspiration (the translators of the 1611 King James Version were inspired and the English of the King James Version is inspired)* [See Isaiah 53:7/Acts 8:32]. *However, we do believe that...we possess an inspired Bible that has been accurately copied and passed down to us through the transmission process* [Bible unidentified].

Thereby *the deceivers* (supposedly indubitable) *dupe* the victims who are as ***"children, tossed to and fro...by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"*** Ephesians 4:14. A shock awaits the deceivers who forsook ***"the word of a king"*** Ecclesiastes 8:4. At ***"the judgment seat of Christ"*** Romans 14:10 ***"their folly shall be manifest unto all men"*** 2 Timothy 3:9.

References

[1] *Are Roman Catholics Christians?* Chick Publications, 1985

[2] *"O Biblios" - The Book*, p 25, www.timefortruth.co.uk/why-av-only/ online version p 16

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